

कठोपनिषत्



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Introduction

First I will give a summary of the previous introductions I gave to the previous उपनिषत् and then we will build up further. I pointed out that our basic scriptures are known as the वेदs. The word वेद means a source of knowledge or a means of knowledge.

विद्नित चतुरः पूरुषार्थान् तत् प्राप्ति उपायान् च अनेन इति वेदः ।

That scripture with the help of which a person can know all the four पुरुषार्थs and also the means of attaining those four पुरुषार्थs. Such a means of knowledge is called वेदः. It is derived from the √विद् – to know. These वेदs are supposed to be not human invention. They are not created out of human intellect and therefore they are called अपौरुषेय ग्रन्थाः; those scriptures which are of supernatural origin or superhuman origin. If they are not the creation of human intellect then who is the author of वेदs? According to tradition the वेदs come out of the Lord Himself.

**अस्य महतो भूतस्य निःश्वसितमेतत् यद्ब्रवेदो यजुर्वेदः
सामवेदोऽथर्वाङ्गिरस ॥ बृहदारण्यकोपनिषत् २-४-१० ॥**

They are all given out by the Lord Himself. And they are given out by the Lord for the benefit of humanity. And they have been received by the ऋषis with their सात्त्विक mind. And therefore the Lord is like a transmitting center for the वेदs and ऋषis are like the receiving centers of the वेदs. Just as when we hear some music in the radio or television, the radio or television do not

produce the music. The music has been transmitted by the transmitting center elsewhere. The radio or television are only appropriate receiving centers. And they have been made for receiving. In the radio you can receive only the sound and not the forms and colors. Why radio cannot receive forms and colors if you ask, radio is not made for that job. Similarly, the Lord has transmitted the *Vedic* scriptures, and you and I do not have that appropriate सात्त्विक mind to directly receive from the Lord, and therefore ऋषिः became the special living beings as it were and because of their extremely सात्त्विक equipment they are capable of receiving the teaching. And having received the teaching they give out in their turn to the fellow human beings. And therefore वेदः are revealed by the Lord to the ऋषिः and since the ऋषिः hear the वेदः they are also known as श्रुतिः. श्रुति means that which is heard by the ऋषिः in their meditation. श्रुयते इति श्रुतिः. So thus वेदः otherwise known as श्रुतिः, which are revealed by the Lord to the ऋषिः, are our basic source book of knowledge. These वेदः are four in number – ऋवेदः, यजुर्वेदः, सामवेदः and अथर्वणवेदः. And these वेदः based upon their content are broadly classified into two portions – वेद पूर्व and वेद अन्तः. वेद पूर्व means the former portion, the beginning portion and वेद अन्तः means the latter portion or the end portion. And if this division is made based on the content then the next question is what is the content of the वेद पूर्व and the content of the वेद अन्तः. वेदपूर्व consists of कर्म्स. And since the वेदपूर्व consists of कर्म्स or actions it is also called कर्मकाण्डम्. And this कर्मकाण्डम् talks about innumerable almost infinite number of actions and this कर्मकाण्डम् actions cab be broadly

classified into three types based on the instrument of action.
What are those three actions?

1) कायिक कर्माणि, वाचिक कर्माणि and मानस कर्माणि. कायिक कर्माणि means physical actions where the physical body plays a dominant role. Of course, it is backed by the mind also but body is dominant. All types of पूजाs, प्रदक्षिणाम्, pilgrimages will come under कायिक कर्म. Thus those actions where physical body is involved dominantly they are called कायिक कर्माणि.

2) Then we have got another type of activities known as वाचिक कर्माणि where the organ of speech plays a dominant role. Physically you are only seated, mentally you do not think much or you do not think at all, only the organ of speech is active like पारायणाम्. When you chant विष्णु सहस्रनाम or ललिता सहस्रनाम aloud, you may not even know the meaning where is the question of thinking involved, but we just do the पारायणाम्. This will come under वाचिक कर्माणि. And if you going to chant the नामs of the Lord that will come under वाचिक कर्म. So thus oral or verbal activities. So the first one is physical activities and the second one is verbal activities.

3) Then the third type of कर्मs are known as मानस कर्माणि mental activities. Here the body does not play any role at all, you are seated, organ of speech also does not play any role at all, but purely your mind is active. And what all types of mental activities are possible? मानस-पूजा is a mental activity. Where you do not physically do the षोडश उपचार पूजा but you do mentally. So mentally प्रदक्षिणाम्, mentally नमस्कार, mentally

जैवेद्यम्, and no expenditure also but more difficult. Because the mind has to remain in the field of पूजा and therefore it requires more focusing faculty more difficult, in fact, even though मानस कर्म्स are economical the benefit is supposed to be more for मानस कर्म्स. Similarly मानस पारायणम्. You chant the entire विष्णु सहस्रनाम mentally, you chant the various नाम्स of the Lord mentally. Thus मानस-पूजा, मानस पारायणम्, मानस जप all of them will come under मानस कर्माणि. And these मानस कर्म्स are technically called उपासनानि, meditations. All forms of meditations will come under मानस कर्माणि.

So thus वेदपूर्व भाग otherwise known as कर्मकाण्डम् deals with कार्यिक वाचिक मानस कर्माणि. And for what purpose all these कर्म्स are prescribed? The purpose is varieties of results. And why should वेदs prescribe varieties of कर्म्स for varieties of results? Because the human beings have got endless desires.

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीसक्तः । वृद्धस्तावत् विन्तासक्तः ॥ अजग्नोविन्दम् ४ ॥

So thus there are endless desires, even if you don't have desires you switch on the TV they will create the desires. Repeatedly advertising on so many varieties of products that you will feel like having it. Even if you don't want to see the advertisement, any program you watch including regular news every two minutes there will be an advertisement. So thus every single human being has got millions of desires which desires will increase and it will also vary from age to age. And therefore how many human desires are possible? They are endless; if

desires are endless, the prescribed actions also will be endless each one for fulfilling each desire. All these human desires can be broadly classified into three types. And thus we talk about three types of कर्मफलानि. So we talked about three types of कर्माणि now we talk about three types of कर्मफलानि also. And all those कर्मफलानि are only for one purpose fulfilling your desires and through the fulfilment of those desires you want to get a happy life, an enjoyment. What are those three types of कर्मफलानि possible? Very very logical division.

1) If you want to enjoy life what are the things required? Any enjoyment requires an instrument of enjoyment. If you are interested in watching pictures in the TV you require healthy eyes. For a blind man TV is useless, for a deaf man radio is useless. Therefore any enjoyment requires an instrument of contact. Without the contacting instrument you cannot enjoy anything. That is why as you grow older and older all the instruments will become weaker and weaker and therefore sources of enjoyment also become lesser and lesser. Eyes will not be there when you want see, ears won't be there to hear, hands fail to write. So therefore number one you require is instruments of enjoyment which we call उपाधि: And therefore one type of कर्मफलानि that the शास्त्र prescribes is healthy instruments of enjoyment, which include healthy body. If there is no physical health how are you going to enjoy? Otherwise as I told you the other day at first a person squanders his health in search of wealth. This is the first part of life. The second part of life he squanders wealth in search of health. The third part of

life he loses both. If any doctors are there, it is just a humor, don't take it seriously.

वैद्यराज नमस्तुभ्यं यमराज सहोदरः । यमस्तु हरति प्राणान् वैद्यः
प्राणान् धनानि च ॥

O doctor! नमस्कारम् to you who are the elder brother of यमधर्मराज. In what way you are elder? यमस्तु हरति प्राणान् वैद्यः प्राणान् धनानि च. यम takes away only life, a doctor takes away both money and life. Therefore elder brother. So therefore all the time for enjoyment what do you require? You require healthy instruments, उपाधिः.

2) And the second type of thing you require for enjoyment is the objects of enjoyment. What is the use of good body if you don't have good food to eat, good things to see. And therefore विषयः or sense object is the second type of कर्मफलम् people generally see. So उपाधि is the instrument enjoyment, विषय is object of enjoyment.

3) Then the third thing is even if the instruments and objects are available, if the environment, if the atmosphere is not a happy atmosphere, if it is a quarreling family - so you have quarreled with your children or spouse and you are so angry and irritated and switch on the TV, do you think that you will enjoy the program? You cannot enjoy because the atmosphere is not a happy atmosphere. Therefore in the family there should be harmony, in the neighborhood there should be harmony, in the society there should be harmony, in the nation there should be harmony. If you are in Kashmir where is the question of enjoyment? You do not know when bomb will come. And

therefore the third thing to lead a happy life is लोकः, an atmosphere which is conducive.

So thus all human beings are struggling for उपाधि, विषय and लोक. And the कर्मकाण्डम् prescribes varieties of actions for better instrument for sense object and for better environment. And not only the कर्मकाण्ड promises better instruments and objects in this life, they talk about better instruments and objects in the next life also. And they say if you go to भुवर्लोक your health will be still better. And if you go to सुवर्लोक still better.

ते ये शतम् मनुष्यगन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः । ते ये शतम् देवगन्धर्वाणामानन्दाः । स एकः पितृणां विरलोकलोकानामानन्दः ॥ तैतिरीयोपनिषत् २-८-२ ॥

So the कर्मकाण्डम् talks about even higher लोकs where all the three are in a refined form. Body also ever seventeen, sweet seventeen and in higher लोक you don't have childhood, straight away you get a body which is seventeen years old. There afterwards you will be seventeen, seventeen, seventeen, you are ever youth and then death is you disappear one day, that's all. So thus better instruments, better objects and better environment, i.e., higher लोक – all these are the फलम् of कायिक, वाचिक and मानस कर्माणि. So thus we have got three-fold कर्मs and we have got three-fold कर्मफलम्. And a वैदिक, a person who comes in *Vedic* tradition believes in the वेदs and performs all those कर्मs with an intention of leading a happy life and he will get the benefit also.

पुत्रकामश्चिन्वीत । पशुकामश्चिन्वीत । वृष्टिकामश्चिन्वीत ।
आमयावी चिन्वीत । ब्रह्मवर्चसकामस्वर्वर्णकामश्चिन्वीत ।
तैतिरीय-आरण्यकम् ॥

If you want पुत्र and what type of पुत्र you want? Some people will say I have five sons, so I want a पुत्रि. दुहिता पाण्डिता इच्छेत स यः कामयेत. The one who is interested in a daughter who is well learned then let him do this particular ritual. Then what happens? A person goes through वैदिक कर्माणि as well as the लौकिक कर्माणि and will certainly enjoy all the pleasures gained through better instruments, better objects and better environment. And this experiencing was called in मुण्डकोपनिषत्

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणः ॥ मुण्डकोपनिषत् १-२-१२ ॥

An intelligent person enjoys all these worldly pleasures by performing religious and secular activities but to his surprise he discovers a fact. Who discovers? An intelligent person. ब्राह्मणः निर्वेदमायात्. ब्राह्मणः means a सत्त्वगुणप्रधानपुरुषः who maintains equanimity in life. Only when I have got equanimity I learn lessons from life. Instead of criticizing the society, instead of criticizing the government, instead of criticizing the stars an intelligent person learns from experiences. What does he learn? All the कर्मफलम् have got their own defects or problems, like antibiotics. Now they are talking about the side effects of antibiotics more. Previously they talked about the blessings of antibiotics. They said that is the greatest discovery of this century. In fact, several diseases have been destroyed which were life threatening diseases. They talked about the plus

points, we don't say plus points are not there but now they are talking about the minus points more and more which they call as side effects. Similarly, all these कर्मफलम् have got side effects problem. Better be prepared. Those who have taken antibiotics will know. First thing that will happen is your taste will go. Then there is fear all over – pulling something this and that; all kinds of problem. It doesn't mean that one should not take antibiotics, it is required but it has got its own minus points. Similarly, these three-fold कर्मफलम् have got defects. How many defects? Three-fold defects, त्रिविद्य दोषाः. So त्रिविद्य कर्मणि, त्रिविद्य कर्मफलानि and त्रिविद्य कर्मफलदोषाः. What are those defects of worldly accomplishments?

- 1) The first दोष is दुःखःमिश्रितत्वम्. All the worldly accomplishments give happiness alright but they are mixed with sorrow also. None of them can give pure happiness, none of them can give unalloyed joy; they are alloys. And how do they give sorrow? You have to work hard to accomplish those कर्मफलम् which involves lot of tension, anxiety. And more better the कर्मफलम् there is more competition also, cut-throat competition. And therefore you have to compromise with lot of values. All kinds of things. You have to first give up the values they say. So therefore accomplishing those कर्मफलम् is painful. And having accomplished them preserving them involves equal amount of pain. '*First I want status then I want status quo*'. First I want to become a minister and thereafter I want to continue in it. And preservation of anything – maintenance of house, maintenance of phone, maintenance of car, maintenance of car driver, everything involves its own

pain. Therefore आर्जने दुःखम् and रक्षणे दुःखम्. And in spite of your best effort – so you want to maintain your physique and therefore daily you do योग, exercise etc., – whatever you do one day it will go away. And therefore what is the final pain? In spite of any amount of maintenance they are all going to be lost. कृष्ण tells in the गीता,

अन्तवतु फलं तेषां तद्वत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्वत्का यान्ति मामपि ॥ गीता ७-२३ ॥

हे अर्जुन! You can accomplish everything by appropriate effort but whatever you accomplish will be lost. Nothing is शाश्वतम्. And therefore this is the third pain. Accomplishment pain, preservation pain and loss pain. And if accomplishment is दुःखम्, preservation is दुःखःतरम् and loss is दुःखःतमम्. So this is the first defect of all the कर्मफलम्. This is called दुःखःमिश्रितत्वम्. मिश्रित means mixed with.

2) Then the second दोष involved. Whatever कर्मफलम् you accomplish that is going to be finite in nature. Because your effort is finite, and as the cause is so the effect is. If the कर्म is finite कर्मफलम् also will be finite. As we saw in मुण्डकोपनिषत्,

प्लवा ह्येते अट्ठा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यान्ति ॥
मुण्डकोपनिषत् १-२-७ ॥

All the कर्मफलम् are finite in nature and therefore you will never be satisfied with whatever you accomplish because there is something bigger than that. If you get one lakh then your

interest will be now how to make it into two lakh and so on. There is not going to be a तृष्णि instead of looking at the people who have got less and then feeling happy I always look at the other people who have got more and say I am a middle class. The whole society says this person is upper class person but this person will say I have only four cars and five houses only. That is why I told you the example also. In the cheque whatever amount you write at the end you write 'only'. For the human greed there is no limit at all. Therefore the second दोष is any amount you accomplish तृष्णि cannot come. Why तृष्णि doesn't come? Whatever you accomplish is finite, and you have traveled from finite to finite. Therefore the second दोष is called अतृष्णिकरत्वम्, discontentment, dissatisfaction.

3) The third and final दोष is बन्धकरत्वम्. The more I accomplish and enjoy the कर्मफलाम् the more I get used to them. Initially I choose those objects as a master later I find I don't have any choice at all, I have become a slave of that. So any object comes to you as a servant and later ends up as a master. And you start as a master and you end up as a servant. And that is why all the servants who are working in your house, you know what is the truth which you will never accept, the servant is the master. How do you know? They dictate the terms and you shout and threaten and all and you get more angry. Why you know? You get angry because you don't want to be a slave but at the same time the fact is you are. So if you do something that worker will say he or she will find job elsewhere. So you are worried. On one side you will be scolding and another side that servant should not leave the job. So thus everything in the

creation comes to serve you but later everything in the creation becomes your master and therefore you are not travelling from dependence to independence but you are travelling from dependence to more dependence. When you start your life the number of things that you require is less but towards the end the number of things that you require for happiness is more and more. So this defect is called बन्धकत्व दोषः, dependence causing they are. They talk about stimulants and drugs, coffee is a dependence causing thing, cigarette is a dependence causing thing, even tea is a dependence causing thing. So we say a few items are dependence causing, according to वेदान्त everything in the creation is dependence causing.

Now majority of people do not discover this fact. But there are a few people,

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ॥ गीता ७-३ ॥

In कठोपनिषद्,

कश्चिद्दीरः प्रत्यगात्मानमैकादावृतचक्षुरमृतत्वमित्थन् ॥
कठोपनिषद् २-१-१ ॥

There are only very few people who have understood that all the कर्मफलम् are defective. So none of them is निर्दोषम्, all of them are सदोषम्, endowed with these three दोषः. And there are some people who do not mind and who are ready to settle for something inferior and therefore they say ‘what do to? As long as I live I have to do something, get something, even though it is painful I have to live with pain, it is inevitable.’ But there are some intelligent people, adventurous people who love

challenges in life, they begin to enquire ‘is there some goal of life which is without these three defects?’ Is there a निर्दोष goal of life? Some people ask; not majority. Some rare people ask ‘is there a निर्दोष goal?’ Then the वेद itself gives the answer there is a निर्दोष goal, a defect-free goal, but it doesn’t come within the कर्मकाण्ड. Because the entire कर्मकाण्डम् is dealing with the कर्मs and therefore only कर्मफलम् and all the कर्मफलम् are defective, therefore in कर्मकाण्ड you cannot find a निर्दोष पुरुषार्थ. All the कर्मकाण्ड पुरुषार्थs are सदोष पुरुषार्थs. धर्म is सदोष पुरुषार्थ, अर्थ is सदोष पुरुषार्थ, काम is सदोष पुरुषार्थ, धर्म, अर्थ, काम everything is सदोष पुरुषार्थ. निर्दोष पुरुषार्थ is not available in कर्मकाण्ड. So then what should I do? The वेदs say I have got another department. What is the other department? वेद-अन्तः. And वेदान्त deals with निर्दोष पुरुषार्थ, a goal, an accomplishment, which is free from all these three defects – द्रुःखःमिश्रितत्व, अतृस्तिकरत्व, बन्धकत्व. That means I will never have sorrow mixed happiness, I will only have pure happiness. And I will never have अतृसि I will say तृष्टः अस्मि.

यस्त्वात्मरतिरेव स्यादात्मतृष्टश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ गीता ३-१७ ॥

He will say ‘I am full and complete’ when he gets this goal. And not only that it is free from बन्धकत्व दोष also, there is no addiction, dependence involved, it is independence or freedom. So now I turn from वेदपूर्व to वेद-अन्त.

Once I come to वेदान्त what is my question. What is that goal which is free from all these three defects? And वेद-अन्त

declares that goal is called ब्रह्मन्. The निरोष पुरुषार्थ, defect-free goal is called ब्रह्मन् or मोक्षः or परमपुरुषार्थः, the highest, the greatest, the defect-free goal. So now I am enthusiastic ‘where can I catch hold of ब्रह्मन्? Please give me the address of that.’ And when you ask the उपनिषत् where is that ब्रह्मन्, where can I find, the उपनिषत् says you can never find that ब्रह्मन्, wherever you go you can never find that ब्रह्मन्. And you know why. The उपनिषत् says

तत्त्वमसि श्वेतकेतो । ॥ छान्दोऽयोपनिषत् ६-८-७ ॥

That ब्रह्मन् happens to be your own real nature, your own true nature. It says ‘I am that ब्रह्मन्’. So whatever I seek is defective; I, the seeker alone am defect-free ब्रह्मन्.

Now when I hear this I am surprised. Because all the time I have been looking upon myself as full of defects. Physically I am never satisfied with myself, either I feel overweight or underweight or I am not satisfied with my complexion, we cannot accept the color of the hair, we cannot accept our height. These are all physical defects that we claim. And then there are sensory defects that we claim. My eyes are not alright, my ears are not alright. Then at the mental level full of problems. I have everything except peace of mind. Therefore emotionally I feel full of defects. Intellectually we are full of complains. What I heard in the last class I have forgotten. So therefore I feel I am defective and even if I don’t feel all the family members will make me feel. ‘What do you know? You are useless.’ And now after coming to the class the criticism is more. ‘What is the use of attending the class?’ this is the

additional criticism you have to hear. So therefore my conclusion is that I am full of defects, शास्त्र says I am defect-free ब्रह्मन्. Now I have to find out which one is fact. So now my goal has become totally different. Now I don't want to accomplish ब्रह्मन् because the उपनिषत् doesn't ask me to accomplish ब्रह्मन्. उपनिषत् says you are ब्रह्मन्, therefore my goal is no more accomplishing ब्रह्मन्, my goal is one of verification. What verification? Am I a defective individual as I have been taking myself to be? Or am I the accomplish ब्रह्मन् as the उपनिषत् declare?

It is exactly like the story of कर्ण, you remember, that is the ideal story. कर्ण was all the time thinking that I am the son of a charioteer, I am not a क्षत्रिया. And he was not allowed to enter any competition among क्षत्रियाः because among क्षत्रियाः non-क्षत्रियाः cannot compete and therefore कर्ण was feeling so humiliated, even when he had to take the challenge for getting द्रौपदि he was not allowed. He was utterly humiliated. Therefore all the time कर्ण's conclusion was he was a non-क्षत्रिया. And when he goes to कुन्ति she tells 'you are my son.' What does it mean? You are a क्षत्रिया. Now कर्ण has got two pieces of information. One information which he has swallowed until now that he is not a क्षत्रिया, a humiliating information and another information is he is a क्षत्रिया. Now कर्ण has to verify. Therefore what did he do? He asked कुन्ति 'how can I be your son?' And therefore the details of the story and all, and as even the story is revealed piece by piece कर्ण felt firstly it was disbelief which is called विपर्ययः and the next thing is सम्भावना which means that it is possible that I am a क्षत्रिया. And there

afterwards it gets converted into निश्चय. Disbelief, then possibility, then conviction. कर्ण went through all these three stages. First disbelief – how can I be कृष्ण's son? Then as the story is unfolded then ‘it is possible’, then finally he was convinced.

Similarly when I tell you for the first time you are what you are seeking in your life. You want happiness, you are happiness. You want security, you are security. You want fulness, you are fulness. In fact, whatever wonderful things you seek in life नित्य शुद्ध ब्रह्म मुक्त सत्य पूर्ण अभया अनन्त आनन्द all that you are already. So when you taught for the first time how do you listen? You don't accept that. You will think that you are being praised so that you will come to the class. You will take it as only an अर्थवाचः – telling nice things so that you will feel fine. And then as I go on teaching then after ten years I think perhaps I may be ब्रह्मन्. Already two times गीता उपनिषद्'s courses over. And there afterwards go on learning and learning and at last hopefully the conviction comes I am ब्रह्मन् and I am nothing but ब्रह्मन् विपर्ययः or संशयः to सम्भावना to निश्चय. This is the progress. And this is called Self-enquiry. Thus वेदान्त enters into Self-enquiry to find out whether I am a finite defective individual or whether I am infinite defect-free ब्रह्मन्. And therefore वेदान्त is called ज्ञानकाण्डम् where you have nothing to accomplish, you have something to know. Knowing about whom? About myself. What to know? Am I defective individual or defect-free reality. And how do you do that enquiry? That we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

In the last class we saw that the वेदपूर्व भाग which is otherwise known as कर्मकाण्डम् talks about varieties of कर्म which will produce varieties of कर्मफलम् and we saw that all the promised कर्मफलम् of the वेदपूर्व भाग are defective in nature. So even though they give happiness to human being, they also give equal amount of sorrow. These defective results promised in the कर्मकाण्ड are generally known as प्रेयः. अनित्य कर्मफलानि, परिच्छिन्न कर्मफलानि and सदोष कर्मफलानि all put together are called by the name प्रेयः. Even the popularly known धर्म-अर्थः-कामा: they also come under this प्रेयः alone. And most of the people are satisfied with these defective results and therefore कर्मकाण्ड is enough for most of the human beings. But there are some rare people who are not satisfied with प्रेयस् and when they look for a defect-free goal then comes the वेद-अन्त भाग which introduces the defect-free goal as ब्रह्मन् or मोक्षः. Therefore a seeker switches over to the वेद-अन्त भाग; वेद-पूर्व भाग is no more relevant to him, वेदान्त becomes relevant for him. And when he seeks ब्रह्मन् or मोक्ष the उपनिषत् points out that ब्रह्मन् which you want to accomplish actually happens to be YOU yourself, तत् त्वम् आसि. So thus वेदान्त points out अहम् एव ब्रह्म, the defect-free goal. Therefore there is no question of accomplishing ब्रह्मन् because, if ब्रह्मन् is presented as an object elsewhere I have to struggle to acquire it. The उपनिषत् points out that it is Myself. Therefore the struggle for acquiring ब्रह्मन् cannot be there. So our pursuit becomes slightly different form of pursuit. Because I need not

produce ब्रह्मान्, I need not reach ब्रह्मान् and therefore my effort has to be different. What is that? As the वेद reveals, ‘am I really ब्रह्मान् or not?’ I should be convinced. This is required because until I come to वेदान्त I have taken myself as a limited human being subject to birth, suffering from old age and sooner or later going to die. So as a mortal suffering individual I have taken myself. Now वेदान्त comes and tells something radically different about myself, that I am not a mortal individual, I am not a suffering individual, I am नित्य-शुद्ध-बुद्ध-मुक्त-ब्रह्म अस्मि. Therefore I have to find out whether my notions about myself is correct or whether the *Upanishadic* revelations about myself is correct, because they are diagonally opposite. I think ‘I am a दासः,’ a slave. The उपनिषत् says ‘you are the स्वामिः’, the Master. I think ‘I am a mortal’, the उपनिषत् says ‘You are immortal’. I think ‘I am a sinner’, the उपनिषत् says ‘You are ever sinless’. So now I have to enter into a Self-enquiry to verify whether I am ब्रह्मान् or not. On verification if I discover that I am ब्रह्मान् is a fact then the greatest advantage is what I have been seeking all the time I discover as myself. Therefore it is an advantageous enquiry. Therefore the साधना hereafter is not in the form of doing something. The साधना hereafter is in the form of knowing. Since वेदान्त is concentrating on knowing साधना it is called as ज्ञानकाण्डम्. In कर्मकाण्ड you have something to do, in ज्ञानकाण्डम् you have something to know. So doing साधना to knowing साधना. And when I want to know myself, I face certain problems. If I have to get any knowledge I require an appropriate instrument for gaining knowledge. Knowledge cannot automatically happen. Certain things will

happen in life automatically. You need not do anything, you just survive. A boy survives after sometime moustache happens automatically, he need not do anything, he has to keep alive, it is a natural process. Similarly the hair turns grey. You don't have to do anything for that, it happens automatically. Wrinkles appear on the face in spite of your resistance, that also the natural consequence. There are certain things that are natural consequence but unfortunately knowledge doesn't come under that category. Not only spiritual knowledge, any knowledge doesn't happen automatically. If knowledge also happens automatically the advantage is that you can abolish all the schools, admission headache is gone. So therefore knowledge doesn't happen. If it doesn't happen we have to take the initiative to make it happen. The initiative is using an appropriate instrument of knowledge. When I want to know the color of an object I have to operate the eyes. When I want to know the sound, I have to operate the ears. When I want to know the smell, I have to operate the nose. The instrument which I use for knowledge is called a प्रमाणम्. The instrument that I use for the production of knowledge is called प्रमाणम्. The knowledge that arises by using the instrument is called प्रमा. प्रमाणम् generates प्रमा in the person who operates the प्रमाणम्. It is not that I operate the प्रमाणम् and you get the knowledge. It will be violation. If I use my sense organs I will get the knowledge. If you use your sense organs you will get the knowledge. Therefore the one who uses the प्रमाणम् will get the knowledge. The user of the प्रमाणम् is called प्रमाता. So thus प्रमाता प्रमाणेन प्रमाम् प्राप्नोति, जनयाति. प्रमाता produces प्रमा

by using the प्रमाणम्. And the knowledge is always about one object or the other. A knowledge must have an object of knowledge. You can never think of a knowledge without a relevant object. That is why when I say I know you will look at me. Know what? Therefore the प्रमाणम् always produces प्रमा about a particular object and the object of knowledge is called प्रमेयम्. So thus प्रमाता produces the प्रमा of the प्रमेयम् through the प्रमाणम्. प्रमाता प्रमाणेन प्रमेयस्य प्रमाम् जनयति. Since there are varieties of objects in the world and since the nature of the objects are different, the instruments of knowledge also will vary depending upon the object of knowledge. As I said in the introduction if the sound is the object of knowledge then the relevant instrument is the ears alone. I cannot say 'I am bored of hearing through the ears daily, today's class I want to hear through my nose. You cannot. Sound can be heard only through the ears. Forms can be seen only through the eyes. Therefore since the प्रमेयs are different, प्रमाणs also are different. And in the वेदान्त शास्त्र we talk about षड्-प्रमाणानि – six instruments of knowledge, six means of knowledge. I am just giving an outline only, we need not know too much about them. Just an outline so that we will some idea and also we will know how our forefathers have made a thorough study of everything. And all these discussions have happened thousands of years before. I am presenting it in a simple manner, each one has got an involved study.

- i) प्रत्यक्ष्यम् direct perception. The पञ्च ज्ञानेत्रियानि put together is taken as one means of knowledge. So the eyes, the ears, the tongue, the skin and the nose पञ्च ज्ञानेत्रियानि put

together is called प्रत्यक्ष्या प्रमाणम्, through which we know varieties of things. In fact, प्रत्यक्ष्याम् is the basic instrument of knowledge. Right from birth we know things through प्रत्यक्ष्याम् only.

ii) अनुमानम् inference. It is to know something indirectly when it is not within the range of प्रत्यक्ष्याम्. For example, when I am walking on the road I hear the horn of a car. My ears talk about the sound alone. But from that I infer that there is a car behind me. Car has not been seen by me. But I know there is a car from the horn. And for this I should have seen before wherever there is a horn there is a car. I have seen the connection between the horn and car. There afterwards I make an inference. The knowledge of the connection is called व्याप्ति ज्ञानम्. I see the car-horn connection, there afterwards whenever I hear the horn alone, the car is inferred. Here the horn is known through प्रत्यक्ष्याम् but the knowledge of the car is अनुमानम्. In शास्त्र the standard example given is from seeing the smoke, fire is inferred. Even when I don't see the fire behind the wall when the smoke enters this room I know there is fire somewhere. So thus inference is the second means of knowledge.

iii) अश्यपिति, presumption. It is very closer to inference. By experiencing one event in the present I come to know about another event in the past even though I have not experienced it. For example, early in the morning I see a lot of water on the road., roads are flooded. In the night it had rained but I never knew because of sound sleep. The rain that happened in the

night is not known through प्रत्यक्ष्याम्. But morning I see the water and the water cannot be explained without the rain. Therefore I presume the rain event from the flooding. This is called अर्थापत्ति or Presumption. This is almost similar to inference.

iv) उपमानम् comparison. Through comparison also you can know other objects. When there is a wild buffalo in the forest, you have got a village buffalo. From the experience of one you get the knowledge of the other through comparison and this instrument of knowledge is called उपमानम्. Knowledge through comparison example, analogy is called the उपमितिः, and the instrument is called उपमानम्.

v) अनुपत्तिद्वयः; non-cognition. This is a special instrument for knowing the absence of things. You should remember knowledge of the absence also is a form of knowledge. It is a positive knowledge. Suppose I ask you, Is there a chair behind that wall? What will you answer? You will not say there is a chair, you will not say there is no chair, because to say there is a chair you have to see and to say there is no chair also you have to see. You cannot say the presence of chair requires seeing, absence of chair does not require seeing. The presence of chair also requires seeing, absence of chair also requires seeing. Therefore knowledge of the absence is also a specific knowledge which requires a specific instrument that instrument is called अनुपत्तिद्वयः. So when I ask you, ‘Do I have a glass of water in my hand?’ You say, ‘There is no glass’. ‘How did you know that there is no glass?’ ‘I saw’ will be your normal

answer. ‘What did you see?’ ‘I saw the absence of glass’. ‘How can you *see* the absence of glass?’ Because eyes can only see colors and forms. If you say, ‘I saw the absence of glass’, I will ask you, ‘what is the color of the absence of glass?’ What is the form of the absence of glass? There is no form. अभाव does not have form and color. Therefore you cannot recognize it through sense organs but you recognize it in a peculiar method. That peculiar method of cognition is called अनुपत्तादिः.

vi) शब्द, verbal communication, words. What you are learning now is only through the words – either through written words or spoken words. In fact, many things you learn through शब्द प्रमाणम्. Morning you get up and see the current news. This is through शब्द प्रमाणम्.

These are the षड्-प्रमाणानि. All our knowledge takes place through one प्रमाणम् or another. Without प्रमाणम् whatever you know doesn’t come under knowledge, it will come under wishful thinking, speculation, imagination. Speculation is not a fact, imagination is not a fact, and wishful thinking is not a fact. To be factual, to be a valid knowledge, it must be born out of one of these six instruments of knowledge.

Now the next question is which instrument should we use for gaining the knowledge of a thing. Do we have a choice in using the प्रमाणम्? Like coming to class. Suppose a person has got a car and a scooter. Now whether he should come here by car or by scooter or on foot or by auto or by bus, there is a choice. कर्तुम् अकर्तुम् अन्यथा वा कर्तुम् शक्यम्. When we have got different instruments for doing things, we have got choice.

Similarly do we have choice with regard to the instrument of knowledge? The शास्त्र answers no. With regard to the instrument of knowledge we do not have choice. The instrument to be used depends upon the object that I want to know. If I want to know the color, I cannot choose the instrument, whether I like or not, I have to see with eyes alone. If I want to know some sound I have to use ears alone. Therefore in keeping with the nature of the object we have to choose the प्रमाणम् प्रमेय अनुसारेण प्रमाण व्यापारः कर्तव्यः. It is choiceless. So first choiceless situation is you have to use a प्रमाणम् for knowledge. This is the first lesson. Each lesson is important. Knowledge cannot happen in meditation. Don't imagine without going to school and colleges just by sitting in house with closed eyes and meditating knowledge will not happen, but something else will happen. Sleep will happen. In meditation do you get any new knowledge? *You can only recycle the already available information. No new information can happen.* Whatever new things are generated they are all your imaginations, they are not valid knowledge. That is why we say no knowledge will happen including Self-knowledge. *If a person thinks that knowledge will happen through meditation we argue no, because in meditation we are not using any instrument of knowledge. Therefore it cannot produce knowledge.* प्रमाण अभावात् ज्ञानम् न उत्पद्यते. So the first lesson is Knowledge doesn't happen, knowledge requires a प्रमाणम्. The second lesson is not only knowledge requires a प्रमाणम्, it requires an appropriate प्रमाणम्, a relevant प्रमाणम्. These two lessons you should remember.

Once you remember these two lessons, now we can come back to our topic – Self-knowledge which we are interested in. Because the उपनिषद् points out that I am ब्रह्मान्. Then I have to verify and ascertain अहम् ब्रह्मास्मि वा न वा? Am I a miserable जीवात्म or am I the wonderful परमात्मा? If I am miserable जीवात्म then there is gloom in the face. If I am wonderful परमात्मा then there is bloom in the face. And since I am seeking Self-knowledge, I have to apply these two lessons.

a) I have to use a प्रमाणम्. Simply by closing the eyes and enquiring ‘who am I?’ won’t work. Whether you get some benefit or not but others may get some benefit – they will escape from me when I meditate. Other than this no new knowledge can take place. So I should use a means of knowledge.

b) Now the second lesson that I have to apply is I have to use a relevant means of knowledge – प्रत्यक्ष्यम्, अनुमानम्, अर्थापति, उपमानम्, अनुपलब्धिः or शब्द. On analysis we come to know that of these six प्रमाणs five प्रमाणs are useless with regard to Self-knowledge. Not always irrelevant, very careful. In this particular field it is irrelevant. When you go out and drive the car then you do certainly require प्रत्यक्ष्यम् प्रमाणम्. Therefore when you are travelling on the road eyes are important, ears are important, in fact, if you have got ten sense organs it will be useful. So therefore I don’t say the first five प्रमाणs are totally useless, they are useful for several purposes, but with regard to Self-knowledge these five प्रमाणs are irrelevant. To give the reason in a simple language: the first प्रमाणम् called प्रत्यक्ष्यम् is meant for knowing the objective

world. In this कठोपनिषद् we will see यमधर्मराज, who happens to be the गुरु, will beautifully say,

पराञ्चि खानि व्यतृणत् स्वयमभूस्तस्मात्पराङ्गपश्यति
नान्तरात्मन् ॥ कठोपनिषद् २-१-१ ॥

All the sense organs are turned outwards. Therefore they will be objectifying the external world alone, they are incapable of objectifying the आत्मा, the Self behind. *So the observer cannot be observed even through the most powerful instrument.* You may have microscope, you may have telescope, whatever scope you may have it is beyond the scope of our subject. In fact, even the powerful instrument cannot see the eyes themselves what to talk of the observer behind the eyes. It is impossible. Therefore the first instrument प्रत्यक्ष्यम् is ruled out. And once the first प्रमाणम् is ruled out all the other प्रमाणम् are also ruled out like अनुमानम्, अर्थापति, उपमानम् and अनुपत्लब्धिः, because all the other प्रमाणम् are based on प्रत्यक्ष्यम्. Inference cannot operate only based on the perceptual data. Suppose a doctor has to find out the disease through inference. What does he do? So when you go and say you have got some health problem and suppose the doctor says ‘ok, the previous patient had this disease and he had been given this medicine. For a change I will give you a different medicine’. What will happen? A single dose and the patient collapsed. So therefore a doctor cannot just wishfully think of some disease and give some sample medicines. No. and at the same time doctor cannot perceptually see the disease, he only see the physical body, the disease is not प्रत्यक्ष्य गोचरम् and therefore what is प्रत्यक्ष्य अगोचरम् he has to use inference

or अनुमानम्. And to use the अनुमानम् doctor requires so many lab tests. All those tests will give the report and the doctor sees only the report card which is प्रत्यक्ष्यम्. Based on the प्रत्यक्ष्यम् doctor says this must be the disease. What I want to drive home is अनुमानम् is based on perceptual data. If the scientists are talking about the age of the moon, how do they talk about the age of it? Because they have brought the rocks from the moon and studied the rocks which is प्रत्यक्ष्यम् प्रमाणम्. Based on the rock study they infer. Therefore अनुमानम् is based on प्रत्यक्ष्यम्. Similarly, अर्थापति is also based on प्रत्यक्ष्यम्. To presume that there was rain in the night you require perceptual experience of water-logged roads. Similarly, उपमानम् is also based on प्रत्यक्ष्यम्. Only if you have experienced one thing, then only you can give that as the comparison for the other. So where प्रत्यक्ष्यम् cannot function all the other three also cannot function. Therefore for Self-knowledge प्रत्यक्ष्यम् is useless, अनुमानम् is useless, अर्थापति is useless and उपमानम् is useless. अनुपलब्धिः is useful only in knowing the absence of a thing. We are talking about the present thing, the existent thing. You cannot use अनुपलब्धिः to study an existent thing. अनुपलब्धिः functions only in the field of अभाव. आत्मा is भाववस्तु; भाव विषये अभाव प्रमाणम् is irrelevant. So all the five प्रमाणs are out.

शब्द प्रमाणम् alone is left out. Knowledge through words. This शब्द प्रमाणम् is broadly classified into two. शैक्षिक शब्द and वैदिक शब्द.

Now लौकिक शब्द means the books that are written by the worldly people like physics, chemistry, economics, mathematics, history, etc. Words given out by worldly people. And the second one is वैदिक शब्द which is not given out by human beings but which is given out by the Lord Himself, but it is brought out to the world through the human medium. That is why the ऋषिः are called मन्त्र द्रष्टाः. They don't invent the मन्त्र. But they see or discover the मन्त्राः which had already existed.

Now of these two types of शब्द प्रमाण which one should we use? Now we point out that लौकिक शब्दs are useless as they deal with the objective world, the observed world, the observable world. Physics does not study the observer. Some of the great scientists have nicely said that the observer cannot be observed. This has been said in the बृहदारण्यकोपनिषत् millennia before विज्ञातारमे केन विजानीयात् ॥ बृहदारण्यकोपनिषत् २-४-१४, ४-५-१ ॥ One of the casual conversations between husband and wife – याज्ञवल्क्या and मैत्रेयी. You know what they were discussing? Not where bread and butter are available, they were discussing आत्मज्ञानम्. And याज्ञवल्क्या tells मैत्रेयी विज्ञातारमे केन विजानीयात्. What instrument the observer will use to observe the observer? येनेदं सर्वं विजानाति तं केन विजानीयात् ॥ बृहदारण्यकोपनिषत् २-४-१४ ॥ So physics, chemistry, mathematics, whatever sciences are there they all deal with observable universe but here we are interested in the observer. Therefore लौकिक शब्दs are useless. Now we are left with वैदिक शब्द. Now the वैदिक शब्द is divided into two types वेद पूर्व शब्दाः and वेद-अन्त शब्दाः, or

कर्मकाण्ड शब्दाः and ज्ञानकाण्ड शब्दाः. Of these two शब्दाः which one will be useful to us we have to find out. On enquiry we find that कर्मकाण्डम् शब्दाः also are not useful to us. Because कर्मकाण्ड deals with again the objective world of actions and their results, the अनात्म प्रपञ्च. What are the rituals one can do? – this is part of the world. And what are the फलम् one can get? – this is part of the world. All the fourteen लोकाः come under objective world and therefore the entire कर्मकाण्ड deals with अनात्म. So thus प्रत्यक्ष्यम्, अनुमानम्, अर्थापति, उपमानम्, अनुपलब्धिः and लौकिक शब्द, वेद पूर्व शब्दाः all of them deal with अनात्म only, the observed world. We are interested in the observer. Am I ब्रह्मन् or not – this I have to know. So since all these are ruled out what is left out now? We are helpless, this is the last refuge, if it doesn't work we are doomed. And fortunately the last प्रमाणम्, वेदान्त शब्द प्रमाणम्, ज्ञानकाण्ड शब्द प्रमाणम् happens to be the most unique प्रमाणम् in the world which deals with the subject, the observer. It is like when I want to see my own eyes I used varieties of instruments like binoculars, spectacles, etc. At last there is only one instrument which can help me to see my own eyes – a mirror. Similarly, to get Self-knowledge all other instruments are useless. We have got वेदान्त शब्द प्रमाणम् which serves as a mirror. Thus वेदान्त can be compared to a mirror to reveal about myself, which I have never attempted to know. There are many people in the world who have never seen their back. And most of the people are not interested also. Similarly majority of people are not interested in knowing about themselves, but if you are interested then you are presented with a mirror called

वेदान्त प्रमाणम्. And what is that वेदान्त प्रमाणम् we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णत्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

In the last class we found that ब्रह्मन् can be known only through वेदान्त शब्द प्रमाणम्. The reason is ब्रह्मन् happens to be Myself, the very subject. And all the other प्रमाणम् are dealing with the external world only. Even the वेदपूर्व भाग dealing with the ritual talks about the external world only consisting of fourteen लोकs and the sense pleasures obtainable in the fourteen लोकs and the different types of superior bodies that one can acquire. That alone is dealt with in the वेदपूर्व भाग. Therefore there is only one means of knowledge which is dealing with ब्रह्मन् which happens to be the very subject and that is वेदान्त शब्द प्रमाणम्.

By operating the वेदान्त, the final portion of the scriptures we get the knowledge of ब्रह्मन् as Myself, we get Self-knowledge. Therefore वेदान्त can be compared to a mirror which is the only instrument with which I can look at my own face. Similarly, वेदान्त is the only mirror with which I can know my स्वरूपम्. When I discover ब्रह्मन् as Myself there is no necessity of accomplishing ब्रह्मन् because I discover that ब्रह्मन् is already accomplished as Myself. Therefore knowing ब्रह्मन् and attaining ब्रह्मन् happens to be one and the same. In all other fields knowing and attaining are two different processes. I have to know first, there afterwards I have to work for attaining. *But ब्रह्मन् happens to be the unique goal wherein knowing itself is attaining. Therefore other than knowing I do not have to do anything in the context of वेदान्त.* And since there is no action

involved and since there is only a knowing process, वेदान्त is otherwise called ज्ञानकाण्डम् wherein the whole section is concentrating on knowing, knowing and knowing. And if at all there is any other effort it is all connected with knowing only, like elimination of doubts. If I am not convinced that I am ब्रह्मन्, वेदान्त allows questions. You can ask any number of questions and remove all your doubts. *Removal of the doubts is also for making knowledge clearer and clearer. So first ज्ञानम् and then निःसंशय ज्ञानम् or इठ ज्ञानम् which is again connected with knowledge only. And thereafter if at all there is any effort and that effort also is for assimilating the knowledge so that the knowledge is available when I am responding to the external situations. Even when I am facing these problems the knowledge must be available for me, which is called assimilation or internalization or digestion.* Because as you know eaten food will not give you nourishment, only the digested food will nourish you. So what matters is not what you eat, what matters you is what you digest, assimilate. Therefore assimilation is also a part of knowledge process. Therefore the entire वेदान्त deals with knowing, clarifying and assimilating. But it is all centered around ज्ञानम्, ज्ञानम् and ज्ञानम्. Therefore it is called ज्ञानकाण्डम्. Otherwise it is called ब्रह्मविद्या, otherwise it is called आत्मविद्या, otherwise it is called उपनिषत्. The word उपनिषत् has got several meanings as we have seen before. One of the meanings of the उपनिषत् is रहस्यम् – secret teaching. Why it is secret teaching? Two reasons.

i) This teaching must be given to only those who are ready. If this teaching is given to the unprepared people, not only it cannot be received but often the teaching can be misunderstood which is still worse. Therefore कृष्ण tells in the गीता,

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ गीता ३-२६ ॥

For majority of people कर्मकाण्ड alone is relevant, for many ज्ञानकाण्ड may become counterproductive. And since it has to be given after making sure that it is not abused, it is called the secret teaching.

ii) Even if this teaching is given to all people indiscriminately; it should not be given, it should be kept as a secret, but if a person freely distributes this knowledge to all people, then also this teaching will remain as a secret. Because many people won't understand. So therefore this teaching has the capacity to remain as secret even if there are people to reveal it. And therefore it is called रहस्यम्. In the गीता कृष्ण uses the word राजविद्या राजगुह्यम्. It is the greatest secret in the world.

And this उपनिषत् as said earlier is occurring at the end of the वेदs and since there are four वेदs the उपनिषत् occurs at the end of all the वेदs. Therefore we have got ऋब्वेद उपनिषत्, यजुर्वेद उपनिषत्, सामवेद उपनिषत् and अथर्वणवेद उपनिषत्.

These उपनिषत् are generally in the form of a संवाद or a dialogue. Because the उपनिषत् wants to say that one should never study the उपनिषत् independently. Self-study is not allowed. शङ्कराचार्य points out in the मुण्डकोपनिषत्:

शास्त्रज्ञोऽपि स्वातन्त्र्येण ब्रह्मज्ञानान्वेषणं न कुर्यात् ॥
मुण्डकोपनिषत् १-२-१२ ॥

Even the most equipped person who knows तर्क, मीमांसा, व्याकरण, everything he knows, even the most educated person should not make an independent study. That is why in छान्दोब्योपनिषत्, नारद himself, the most educated and qualified person, goes to सनत्कुमार for studying. You cannot imagine a person who is more learned than नारद and he gives a list of the sciences he has studied. So so much intellectually qualified a person नारद doesn't choose to study independently. He chooses to go to a गुरु. So to emphasize the necessity of a गुरु, the उपनिषत् gives the teaching in the form of a गुरु-शिष्य संवाद or dialogue. A constructive dialogue is called संवाद, especially between the गुरु and शिष्य. And we have got many dialogues appearing in the four वैदेश. And one such dialogue or group of dialogues put together is known as one उपनिषत्. So thus मुण्डकोपनिषत् consists of one dialogue between शौनक and अङ्गिरस. There is only one गुरु and शिष्य. And this कठोपनिषत् itself is going to be one dialogue between a गुरु and a शिष्य. यमधर्मराज is going to be the गुरु and नचिकेतस् is going to be the शिष्य. Whereas in प्रञ्जोपनिषत् it is not one dialogue, there are six dialogues; six disciples are there. And all put together is known as one उपनिषत्. But at least in प्रञ्जोपनिषत् students are different, आचार्य is one – पिप्लाद मुनि. Whereas in छान्दोब्योपनिषत् there are many गुरुs and many disciples and therefore many dialogues put together is said to be one उपनिषत्. Therefore an उपनिषत् consists of either one dialogue or many dialogues.

And these four वेदs are supposed to have many secondary branches. Even though वेदs are four in number there are many secondary branches called शाखाs. And originally they say in tradition that there were one thousand one hundred and eighty शाखाIs of the four वेदs, of which many शाखाIs are lost in time. And in every शाखा there was one उपनिषत् and since there are one thousand one hundred and eighty शाखाIs the original number of उपनिषत्Is is supposed to be one thousand one hundred and eighty. Since nobody can study all the one thousand one hundred and eighty उपनिषत्Is one hundred and eight उपनिषत्Is were taken as the सारम्. So सर्वसाम् तु उपनिषदाम् सारम् अष्टोतरम् शतम्. And of these one hundred and eight उपनिषत्Is also, ten उपनिषत्Is became popular because of शङ्कराचार्य's भाष्यम्.

ईशकेनकठप्र॒ञ्जमुण्डमाण्डूक्यतितिरिः ।
ऐतरेयच्च छान्दोऽयं बृहदारण्यकं तथा ॥

And these ten उपनिषत्Is for which शङ्कराचार्य has written pioneering commentary. In fact, most of the other commentaries are based on शङ्कराचार्य's भाष्यम्. And these ten उपनिषत्Is if a person studies he will be able to understand the other उपनिषत्Is also, if he wants. Because the teaching is the same. जीवात्म-परमात्मा ऐत्यम् is the central theme. Only the methodology of the communication is varied. Like with one rice itself we make so many types of dishes, because human mind wants different tastes. So therefore different approaches, different examples, sometimes पञ्च-कोशा-विवेक, sometimes शरीर-त्रय-विवेक, sometimes द्वक्-दृश्य-विवेक; presentations

are different, angles are different, for one student a particular approach clicks or appeals. And these ten उपनिषत्^s are taken from all four वेदों because शङ्कराचार्य wants to show that all the वेदों convey the same teaching uniformly. Of these ten उपनिषत्^s we have covered मुण्डकोपनिषत् which belongs to अथर्वणवेद and we have dealt with केनोपनिषत् which belongs to सामवेद. And now we are going to study hereafter कठोपनिषत् which belongs to यजुर्वेद. And यजुर्वेद itself is supposed to be of two divisions. They call it two recensions or two schools; it is a technical word. We can take it as two parts. One is called कृष्णयजुर्वेद, the black school and the other is called शुक्लयजुर्वेद, the white school. Of these two divisions कठोपनिषत् belongs to the काठक शाखा of कृष्णयजुर्वेद. Whereas the तौतिरीयोपनिषत् also belongs to कृष्णयजुर्वेद but it belongs to तौतिरीय शाखा of कृष्णयजुर्वेद. This कठोपनिषत् since it belongs to the काठक शाखा it is sometimes known as काठकोपनिषत्. The name of the उपनिषत् is based on the branch to which it belongs to. So for केनोपनिषत् don't say केन शाखा because there is no शाखा by that name. There it is called केनोपनिषत् because it begins with the word केन but it is supposed to belong to तत्त्वकार शाखा. Therefore every उपनिषत् has a शाखा also. But here I am mentioning the शाखा because the उपनिषत् is titled based on the शाखा. And this उपनिषत् has got two chapters known as two आध्यायों, and each chapter has got three sections known as वल्ली। Thus first chapter has got three वल्लीं, the second chapter has got three वल्लीं; totally there are six वल्लीं.

Like any other उपनिषत् this उपनिषत् also begins with शान्तिपाठः which is unique to कृष्णयजुर्वेद. शान्तिपाठ is not based on the वेद to which it belongs to. All the अथर्ववेद उपनिषत् will have only भद्रं कर्णमिः शान्तिपाठ. So मुण्डकोपनिषत्, माण्डूक्योपनिषत्, प्रञ्जोपनिषत् all of them belong to अथर्ववेद, therefore the शान्तिपाठ will be भद्रं कर्णमिः. All the सामवेद उपनिषत् will have आप्यायन्तु ममाङ्गानि only. So केनोपनिषत्, छान्दोब्योपनिषत् all of them belong to सामवेद and therefore they all will have the same शान्तिपाठ. Similarly all the कृष्णयजुर्वेद उपनिषत् will have the same शान्तिपाठ. So कठोपनिषत्, तौतिरीयोपनिषत्, श्वेताख्यतरोपनिषत् will have the same शान्तिपाठ. So here the कठोपनिषत् begins with a शान्तिपाठ. The purpose of शान्तिपाठ is the removal of the obstacles to the study of the text. Here the aim is ज्ञानम् or विचारः; विचार विघ्न निवृत्यर्थम्. The obstacles are two-fold.

- i) The visible obstacles, दृष्ट प्रतिबन्धाः like rains. If the rains come and you see it is an obstacle in which you can take some steps – change the venue or something like that. That is all within our limit.
- ii) The invisible obstacles आदृष्ट प्रतिबन्धाः which we do not know at all. To remove the hidden obstacle we have to resort to only one method – appealing to the Lord. Because for the Lord nothing is hidden, because He is सर्वज्ञः. Therefore we seek the grace of the Lord so that we will not have any obstacles and we can complete the study.

Therefore शान्ति is equal to विद्यन् निवृत्तिः and पाठः means chanting. शान्तिपाठः means a मंत्र which should be chanted for the removal of the obstacles. So with this we will start the कठोपनिषद्.

शान्तिपाठः

ॐ सहगाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्त्रिवनावधीतमस्तु । मा विट्टिषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

This is a small, popular and very, very relevant शान्तिपाठ for study. In other शान्तिपाठs the prayer is very, very general. If you take भद्रं कर्णभिः शृणुयाम देवाः the prayer is O Lord! I should listen to noble and auspicious things. It doesn't particularly deal with study. So the other शान्तिपाठs are general ones for physical health, mental health, wealth, long life, etc. Whereas this is a unique शान्तिपाठ, which is meant for the study purpose. That is why it is becoming popular also. You have to imagine the student and the teacher sitting together and chanting the शान्तिपाठ. And the prayer goes like this. स ह नौ अवतु. So the word सः means He. He means who? Because a pronoun can stand for any noun. so if I am talking about राम and I use the pronoun, the pronoun will refer to राम. If I have talked about कृष्ण then I use the pronoun it means कृष्ण. Therefore a pronoun is relevant only after using a noun but here the prayer begins with a pronoun itself. So without any contextual reference when you generally say He, it only means one thing and that is God or भगवान्, शङ्कराचार्य in his गीता

आष्टम् gives a grammatical explanation also. In संस्कृत a pronoun is called सर्वनाम because a pronoun is a word which can be used for anyone. So if you have come and gone, I can use the word he came at eight o'clock. And an American comes and goes I can say he came. So the pronoun can stand for any nouns. सर्व नाम, and शङ्कराचार्य says there is only one word which can refer to everything and that is ईश्वरः alone because everything being ईश्वर the word ईश्वर can apply to every नाम. Therefore सर्वनाम means भगवान् नाम alone because भगवान् alone is सर्वम्. When I say सर्वम् विष्णुमयम् जगत् then this mic is also विष्णु. Therefore the word विष्णु can be applied to mic also, book also, clip also, because सर्वम् विष्णुमयम्. And therefore सर्वनाम means भगवान् नाम alone. Therefore सः is equal to सर्वनाम is equal to भगवान्. And let that भगवान् नो अवतु. So नाववतु if you split it becomes नो अवतु. नो means we two. In संस्कृत नो means we two. So us two, dual number. In संस्कृत there are three numbers – singular, dual and plural. In English only two – one is singular, two is plural. Two onwards it is plural. And नो means ‘we’ in dual number. Let भगवान् protect us both. Why should the student refer to only two? Which two must he be referring? One is himself, because everybody wants protection for oneself. And the second one is the गुरु himself. Therefore may the Lord protect both the गुरु and शिष्य! Then what about other शिष्यs? There are many शिष्यs, how can you use dual number? गुरु may be one but शिष्यs are many, therefore how you he use dual number if you ask, a particular शिष्य is interested in himself and गुरु and the other particular शिष्य will also chant the शान्तिपाठ, therefore

every शिष्य will pray for himself and the गुरु, therefore no problem. And therefore may the Lord protect us both! And हि is only emphasize. Definitely, without fail may the Lord protect us both! And what do you mean by protection? शङ्कराचार्य says here the context is study of the scriptures. We are not dealing with any other context of life. In any other context protection can be from diseases or from death or from any other obstacles, but in the *Vedantic* class protection can be only in the form of receiving the knowledge, protection from ignorance and from wrong understanding or distractions. Because in the class the dangers, the enemies are lack of attention. Different people have got different attention span. Often the problem is attention begins only after fifteen minutes after the class starts. Some take time to get settled. And especially when you come from different places on the way you may have to see so many situations which distracts your mind. That is why it is better to come a little bit early and chant some शान्तिपाठ also so that the mind is settled. And even if you come early it is better to discuss the शास्त्र rather than mundane matters. Because to come out of the लौकिक व्यवहार it takes a lot of time. Therefore for many people attention begins only after fifteen minutes and it is closed after half an hour. Only you get thirty minutes for class and in that also so many times it gets distracted. These are all enemies for a student. So O Lord may you protect us from distractions, from wrong understandings, from filtered understandings! And in what way the Lord should protect the गुरु? गुरु also should be free from distractions. And गुरु also must have the capacity to deliver the teaching because he has to

communicate the most difficult subject. Therefore may the गुरु also have the capacity to communicate without any obstacle! Then सह नौ भुनक्तु. The word भुनक्तु also means to protect. So may the Lord protect us both! Why is it repeated again? अवतु means to protect. भुनक्तु also means to protect. Why should the उपनिषत् repeat twice? शङ्कराचार्य beautifully comments प्रथमम् ज्ञान प्रदानेन अवतु, अनन्तरम् ज्ञानफल प्रदानेन अवतु. Not only should I receive the teaching, the teaching must permeate my personality, should soak my personality, and my personality should get transformed. Otherwise what is the use of studying? If the knowledge remains in the head and I become a scholar in the उपनिषत्, but my behavior and character continues to be as bitter as before, who wants such an *Upanishadic* study? We are not conducting a class for getting a certificate. We want to transform our personality so that I will not be a pain for myself and I will not be a pain for others also. Therefore our aim is transformation. Without transformation the study is worthless. Therefore may Lord protect me by transforming my personality! For the transformation whatever obstacles are there may the Lord remove those obstacles, like certain deep emotional problems, deep worries, deep wounds. Somebody has cheated me of one lakh fifteen years before. That wound can be deep in my mind that lifelong I cannot smile. Because whenever I smile that one lakh I remember. Then immediately I become gloomy. Like a balloon which can fly up lightly but the strings are there tying the balloon to the land. Hundreds are strings. Not allowing the mind to be free and light and enjoy the life. And if the balloon should freely fly how

many strings you have to cut? Suppose there are hundred strings. And you have cut ninety-nine and only one string is left out. Even if one string is there tying this balloon to the ground the balloon cannot fly. Similarly in any corner of the mind if any problem exists then it will keep annoying. So these are all obstacles called कषायम् which we will see in माण्डूक्योपनिषत्. O Lord remove those subconscious worries, deeper pains, deeper wounds, deeper anxieties so that mind enjoys lightness. Only a light mind can enjoy the आत्मज्ञानम्. So thus ज्ञान प्रदानेन अवतु, ज्ञानफल प्रदानेन अवतु. May the Lord give me knowledge and also the benefit of knowledge! And then the next prayer is सह वीर्यम् करवावहै. Student is very careful. You cannot put the whole responsibility on the Lord only. If भगवान् does everything then what is your contribution? Because our success not only depends upon ईश्वरानुब्रह्म but it also depends upon आत्मानुब्रह्म – my effort, self-effort. So without our effort भगवान् cannot help us. This has to be very very clear. भगवान् can help if we have decided to transform. If we have decided to not to transform even the omnipotent Lord is helpless. Therefore the student says let us put forth our effort. This is called पूरुषार्थ. The first two lines talk about ईश्वर कृपा, the third line talks about आत्मप्रयत्नम्. Free-will has to be used. You cannot be fatalistic once you come to वेदान्त. वेदान्त doesn't accept fatalism. वेदान्त doesn't consider मोक्षa is determined by God. There are certain systems which says that only भगवान् decides who will get मोक्षa. वेदान्त very clearly says मोक्षa is not decided by भगवान्. मोक्षa is decided by me and assisted by भगवान्. And that is why मोक्षa

comes under पूरुषार्थ – the human choice. मोक्ष is not God's choice, मोक्ष is only a human choice. And therefore the student says let me choose to attend these classes, let me choose to carefully listen and let me choose to do homework also. Any study requires homework also. The amount that you gather depends upon the amount of homework that you are willing to do. Trying to reconcile the previous teaching, we have to read the notes. That is why I said in the introduction itself we should have some kind of a note, even if you don't write in the class it is very good to summarize the class independently. In summarizing and writing you get two-fold benefit – one is you are revising what you have heard and later it will be useful for reading and recollecting also. And homework is not only required for the student, remember the teacher also has to do the homework. At least minimum he should know what was taught in the last class. So whether you remember or not we have to build up because it is a built up teaching. Even the introduction to the third उपनिषत् is built upon the introduction to the first and second उपनिषत् and my introduction to the next उपनिषत् will be built upon the first, second and third. Therefore I expect you to remember that. And if you don't do that not that you won't get the benefit, but the benefit will be proportional to your effort. Therefore the student says may we both put the necessary effort! Therefore विर्यम् means effort on the part of student as well as on the part of the teacher also. Having put forth all the effort, तेजस्वि नौ अधीतम् अस्तु – not only I should receive the teaching I should be able to retain the teaching. Reception and retention both together is called मेधा

शान्तिः: In संस्कृत it is called ग्रहण-धारण शान्तिः, receive the teaching and retaining the teaching. Imagine there is a person who receives very well but nothing is retained. What is the use? There is no use. There is another person who cannot receive the teaching but he has got great retention power. What will he retain? Therefore both are equally important. Therefore the student prays may our learning remain bright in the mind, green in our memory. तेजस्ति means bright and fresh. In short, may I not forget. That is why when the ब्रह्मचारी takes the उपनयनम्, it is entering that stage of life when he starts the *Vedic* education. And one of the मन्त्रas the ब्रह्मचारी should chant is, he has cover his ears and say ब्रह्मण आणी स्थः । आणी means plug, ear-plug, and ब्रह्मणः means *Vedic* knowledge. He is addressing the Lord, ‘O Lord! You should remain as two ear-plugs – one way ear-plugs, whatever I listen should enter the heart and it should never go out. Then finally मा विट्ठिषावहै – let us not have any strain in our emotional relationship. द्वेष means literally dislike or hatred, here it means let there not be any strain or misunderstanding, let the relationship be one of mutual love and respect. गुरुः’s attitude towards शिष्य should be one of compassion and care and शिष्य’s attitude towards गुरु must be one of faith and respect. That the गुरु will not mislead me, that faith and also reverence that the गुरु has got the sacred teaching and therefore as a repository of this teaching I should have reverence, श्रद्धा and भावित. Because even psychologists say that any communication will take place only when there is rapport in relationship. And that is why in many family the initial years is one of quarrels then whatever the other person

says is misunderstood. Just asking when did you come may be enough for one hour quarreling. The other person would have asked the most innocent question. Innocent topic can lead to angry outbursts. What does it mean? The statement has only triggered the emotional strain which is potentially there. So where there is emotional strain communication doesn't take place. And a family has broken down when communication has broken down. And in such family you find either the members don't talk to each other or even the slightest conversation leads to flare up. Therefore you will find either there is no conversation or constant quarrel. And in that atmosphere nothing takes place and the greatest victims are the children. And in the olden days गुरुकुलम् also were families where गुरु was like a father and शिष्यas were like the children. And therefore they understood that the गुरुकुलम् atmosphere must be one of understanding, love, consideration, mutual help, care, etc., not only among the disciples but between गुरु and शिष्य also. And therefore the student says let our relationship be never strained. And ॐ शान्तिः शान्तिः शान्तिः. As we have seen in the previous शान्तिपाठःs the शान्ति is repeated thrice so that the obstacles from the three sources can be eliminated.

i) आद्यात्मिक विद्नः, obstacles from within myself. Either physical obstacles in the form of bodily pains etc., or mental obstacles, distractions – suddenly you will remember something else. That is called आद्यात्मिक विद्नः over which we have more control.

ii) आधिभौतिक विघ्नः, obstacles coming from the immediate surroundings over which we have a little less control, a little less than what I have on myself. Because when I am the obstacle I can do something. But when the neighbors are disturbing my control is limited.

iii) आधिदैविक विघ्नः, obstacles coming from gods in the form of supernatural forces like thunder, lightning, earthquake, etc., over which the human beings have little control. So three शान्तिःs are chanted for freedom from all the three obstacles.

So this is the शान्तिपाठ and here afterwards the text will begin which we will see from the next class onwards.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

प्रथमाध्याये प्रथमा वल्ली

Having studied the शान्तिपाठ we will now enter into the कठोपनिषत् text proper. And in the last class I pointed out that the उपनिषत् has two chapters. Each chapter known as an अध्याय and each chapter has got three sections and each section is known as a वल्ली. Thus we have got three वल्लीs in this chapter and now we are entering प्रथमाध्याये प्रथमा वल्ली. And the actual teaching of the वेदान्त will start only later. The first few मन्त्रs are going to be of an introductory nature. The entire first वल्ली and the first seventeen मन्त्रs of the second वल्ली, i.e., one and half वल्लीs are going to be introductory portion. The actual teaching of वेदान्त starts from the मन्त्र eighteen of the second वल्ली of the first chapter. As we have in the भगवद्गीता the teaching only from the eleventh मन्त्र of the second chapter. The entire first chapter and the first ten मन्त्रs of the second chapter in the गीता happens to be introduction. Similarly here also we are getting the introduction through a story. In the भगवद्गीता also we had पाण्डव story similarly here also we have a story. And through the story the ground is prepared for the teaching. And in the introductory portion the following topics are going to be highlighted.

- 1) ब्रह्मविद्या महिमा. So the first topic is the glory of ब्रह्मविद्या, Self-knowledge. How great it is, how glorious it is, how rare it is, ब्रह्मविद्या महिमा we get this portion.

2) गुरु अपेक्षा. And the second topic highlighted in this portion is the necessity of a गुरु. Without the guidance of a गुरु one cannot get Self-knowledge, one cannot decipher the *Upanishadic* teaching.

3) गुरोः लक्षणानि. And the third topic that we find in this portion is the qualifications of a गुरु. Who is fit to be a गुरु, a guide in spiritual field? This is extremely important because an unqualified गुरु will do more disservice than service. And therefore गुरोः लक्षणानि, the characteristics of a competent guide.

4) शिष्यस्य लक्षणानि. The fourth and the most important topic is the qualifications of a student, शिष्यलक्षणानि. What are the characteristics of a student in whose presence alone the Self-knowledge can take place, in whose absence the Self-knowledge cannot take place and even if it takes place it will not be of much use. And while dealing with the students' qualifications many important values are highlighted.

So thus ब्रह्मविद्या मठिमा, गुरु अपेक्षा, गुरोः लक्षणानि and शिष्यस्य लक्षणानि these four ideas are indirectly conveyed through a story. And even though I have classified these four topics the उपनिषत् does not deal with these topics systematically; they four ideas are strewn all over the story. It is not topic-wise divided but we find these four topics mixed up in one and half वर्ती.

The उपनिषत् begins with a story and we do not know whether the story is a fact or fiction. It may be a factual story or it may be a fictitious story or it may be a mixture of fact and

fiction. Like the historic movies they take based on World War II or the Titanic sinking which are neither totally factual nor totally fictitious but it is a mixture of both. But when we study the story we are not interested in finding whether it is a fact or a fiction. Our focus is not on the veracity of the story, but our focus is on the implied teaching given through the story. And having discerned, grasped those values we have to drop the story part. This must be remembered as even we study the story given. With this background we will enter the text proper. We will read the first मन्त्र.

मन्त्र 1-1-01

ॐ उशन् ह वै वाजश्वसः सर्ववेदसं ददौ।
तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

As a part this story the उपनिषत् is introducing a वैदिकब्राह्मण who lived the life prescribed by the वेदs. A *Vedic* follower. The name of that ब्राह्मण is वाजश्वसः. वाजश्वसः: he a person who is the son of वाजश्वस्. This वाजश्वस name itself indicates what type of a person he was. So he was a follower of the *Vedic* tradition. The वेदपूर्व भाग talks about a way of life. And as I said in the introduction a particular way of life is important for understanding *Vedantic* teaching. Therefore *Vedic* way of life prepares the mental ground for the understanding of the *Vedantic* philosophy. Thus वेदपूर्व is the foundation for the वेदान्त building to come up later. And वेदपूर्व prescribes a particular lifestyle and वाजश्वस was living that lifestyle. What is that lifestyle? A lifestyle in which he was doing a lot of यज्ञs, पञ्चमहायज्ञs. Those पञ्चमहायज्ञs we saw

in the भगवद्गीता. देवयज्ञः – contribution to the देवs, worship of gods, पितृयज्ञः – worship of forefathers, ब्रह्मयज्ञः – worship and the propagation of the scriptures, मनुष्ययज्ञः – service to fellow human being, and finally भूतयज्ञः – taking care of even animals and plants, a life of ecological harmony. In simple language कृष्ण tells in the भगवद्गीता a यज्ञ way of life, a religious way of life. And what is the uniqueness of a यज्ञ way of life? There is lot of दानम् or sharing. Therefore वाजश्वरस् was a person who did not like to enjoy everything for himself, he led a life of sharing. How do we know that? शङ्कराचार्य says the very name indicates वाज means अङ्गाम्, which indicates अङ्ग दानम्. श्रवः means fame or popularity. वाजश्वरस् means the one who is famous in the society for अङ्गदानम्. So he was a generous person, a sharing person, a selfless person. वाजम् अङ्गम् तत् दानादि-निमित्तं श्रवः यशः यस्य सः वाजश्वराः तस्य अपत्यं वाजश्वरसः. His father was also well known for दानम् and his son also is well known for that. Such a ब्राह्मण lived long before. And naturally this दानम् is often part of varieties of यज्ञ. So they perform the पूजा and as the part of the पूजा charity is given either in the form of land, gold, food, clothing. Even in those days marriage was a type of कन्यका दानम् which was part of यज्ञ only, is a part of religious lifestyle. And this वाजश्वरस् had performed several यागs and he decided to perform one of the very big यागs mentioned in the scriptures. याग means sacrifices. And that याग or यज्ञ is known as विश्वजित् याग which is a unique sacrifice in which one has to give in charity or दक्षिणा everything that he possesses. It is as good as taking सञ्ज्यास आश्रम because at the end of that यज्ञ

this person will not possess anything. Even the house in which he lives has to be given as दक्षिणा. And वाजश्वरस also decided to perform that याग. In the *Vedic* tradition all the साधनं, religious exercises can be performed in two different ways. Whether it is a यज्ञा, whether it is a pilgrimage, whether it is a जप, any religious exercise can be practiced in two different ways which are known as सकाम साधन and निष्काम साधन. सकाम साधन means a religious practice for the sake of material benefit which means as a result of this यज्ञा I want to get पुण्यम् and I want to use the पुण्यम् for only better enjoyment. The पुण्यम् can be used to encash more money, for getting children, for getting house, for getting name, for getting fame etc. Not only in this life, if a person has everything in this life he can use the पुण्यम् for better sense pleasures in the next. That is I can go to the heaven and encash the पुण्यम्, like the credit card. When all the पुण्यम् are exhausted, the person returns back to the earth. An religious exercise can give me two types of पुण्यम् – material पुण्यम् and spiritual पुण्यम्. When I seek material पुण्यम् it is called सकाम कर्म. And if I say I am not interested in material पुण्यम्, I don't want to encash the पुण्यम् for money and pleasures and heaven then the very same पुण्यम् will be available for spiritual benefit. What do you mean by spiritual benefit? Anything connected with मोक्ष। What are the things connected with मोक्ष? First things is I require a pure mind. So पुण्यम् can be encashed for चित्तशुद्धि. O Lord let the पुण्य be converted into विवेक, वैराग्यम्, शम, दम, उपरम, तितिक्षा, मुमुक्षुत्वम्. And suppose I have got all these qualifications in full measure. I can encash पुण्यम् for getting a good गुरु.

Because remember getting a good गुरु also is the result of spiritual पुण्यम्.

दुर्लभम् त्रयमेवैतत् देवानुग्रहठेतुकम् । मनुष्यत्वम् मुमुक्षुत्वम्
महापुरुषसश्रयः ॥

गुरुप्राप्ति is पुण्यफलम्. And after getting a proper गुरु also I should have a conducive atmosphere for scriptural study. That is also a result of पुण्यम्. So thus all these will come under spiritual benefit caused by पुण्यम्. And when I seek चित्तशुद्धि, when I seek गुरुप्राप्ति, when I seek श्रवणप्राप्ति, when I seek ज्ञानप्राप्ति and even after getting ज्ञानम् when I seek ज्ञाननिष्ठप्राप्ति, they all come under निष्काम कर्म.

Of these two types of कर्म्स which particular कर्म वाजश्वस was doing? Because वाजश्वस was doing विश्वजित् याग. now our interest is in finding whether it was सकाम विश्वजित् याग or निष्काम विश्वजित् याग. Therefore the उपनिषत् clarifies उशन्. So the first word उशन् means सकामेन. सकामेन means वाजश्वस was interested in getting material benefit or worldly benefit in the form of स्वर्ग लोक. So उशन् means स्वर्ग लोकम् कामयमानः – desiring to attain the heavenly world, ह वै means emphasize. So the उपनिषत् is as it were recollecting the past events. Therefore ह वै is *Upanishadic* recollection. And with such a desire वाजश्वसः performed याग. And the यज्ञा was completed also. And at the end of the यज्ञा, there is the final part of the *Vedic* यज्ञा which is दक्षिणा दानम् – giving the sacrificial fees to the priests. And according to the scriptures दक्षिणा is also an integral part of the sacrifice. It is not दक्षिणा after the sacrifice. The sacrifice gets over only after

दक्षिणा is given. And therefore scriptures point out that if दक्षिणा is not given the यज्ञा is incomplete, therefore the यज्ञा will not give फलम्. And you cannot ask the Lord O Lord reduce the फलम् by five percent, I am not able to give दक्षिणा so whatever has to be deducted for that please deduct and give me the फलम्. No. If you don't give दक्षिणा the whole यज्ञा becomes a तामसिक यज्ञा. And not only दक्षिणा must be given, but appropriate दक्षिणा also must be given. You cannot ask a priest to chant रुद्रम् one hundred and twenty-one times and then give twenty-five paise दक्षिणा; that is not correct. And if दक्षिणा is not given or if it is not given duly properly that यज्ञा becomes a तामसिक यज्ञा. Therefore कृष्ण defines तामसिक यज्ञा in the अगवद्गीता

विधिहीनमसृष्टानन्मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ गीता १७-१३ ॥

मन्त्र-हीनम् अदक्षिणम्. Without giving दक्षिणा if a person performs यज्ञा it comes under तामसिक यज्ञा. It will not give the full benefit. And mind you the most important thing is the priest may ask दक्षिणा or not, it is not that you give an excuse that he did not ask for दक्षिणा so I didn't give, whether he asks or not is not the question, whether he needs this money or not is not the question, I want my यज्ञा to be complete and therefore whether he wants or needs I have to give him. And this rule वाजश्वरस knows and for विश्वजित् याग the दक्षिणा is everything. Therefore the उपनिषत् says सर्ववेदसं ददौ. वेदसम् means wealth. All types of wealth – movable and immovable. सर्ववेदसम् – सर्वस्वं धनम् ददौ – दत्तवान्. And when these

दक्षिणाः were given to the priests his son was watching this event. Who was his son? तस्य ह नविकेता नाम पुत्र आस – to that वाजश्रवस्, the great वैदिकब्राह्मण was a son who is known as नविकेताः. In संस्कृत the name should be pronounced as नविकेताः, like चन्द्रमाः, वेदाः, दुर्वासाः etc. But in English since that विसर्ग is not there we say नविकेतस्. And नविकेतस् is the hero of कठोपनिषत्. Because he is going to be the student of कठोपनिषत्, the उपनिषत् indirectly indicates the family background of नविकेतस्, in which atmosphere he has grown up. He was exposed to वेदs, he was exposed to *Vedic* ritual, he was exposed to अनन्दानम्, श्लोत्रदानम्, स्वर्णदानम् etc. All this to indicate that नविकेतस् is a fortunate वैदिक boy. And not only that if I do not have faith in वेदपूर्व भाग itself it is extremely difficult to develop faith in the वेदान्त suddenly. Because faith is something which has to grow in me. I cannot suddenly develop faith. Even your faith on your friend is not suddenly developed. When you move with a person for some time you develop श्रद्धा. Therefore in our tradition initially we are exposed to the वेदपूर्व भाग and by the time we go through that *Vedic* life the श्रद्धा has come sufficiently and when such a person goes to वेदान्त शम, दम, उपरम, तितिक्षा, श्रद्धा part is well developed. In fact, the one who has gone through वेदपूर्व, a religious lifestyle for such a person श्रद्धा is easier. And therefore नविकेतस् had the advantage of being born in a family of *Vedic* culture. And this नविकेतस् watched दक्षिणाः being distributed to the priests. And bigger the यागः the more number of priests also. We saw in मुण्डकोपनिषत्

प्लावा ह्येते अट्ठा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म । एतच्छ्रेयो
येऽभिनन्दनित मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥
मुण्डकोपनिषत् १-२-५ ॥

In bigger rituals the priests are also many. **ऋग्वेद** priests will be four, **यजुर्वेद** priests will be four, **सामवेद** priests will be four, and **अथर्वणवेद** priests will be four. Total sixteen priests. And in bigger यागः still more priests will be there. And this happens to be one of the very big यागः and therefore there were many priests and दक्षिणाः were being distributed and it is at this time नविकेतस् is going to see what is happening. And when he saw what happened is given in the next मन्त्र.

मन्त्र 1-1-02

**ताँ ह कुमारं सन्तं दक्षिणाशु
नीयमानासु श्रद्धाविवेश सोऽमन्यत ॥ २ ॥**

And what was the age of his नविकेतस्? **ताँ ह कुमारं सन्तम्** – he was a **कुमारः**. **कुमार** means a boy of less than ten years of age, so between seven to eight years. And that is why the **उपनयन**, the sacred thread is given the boy has to eat food from his mother's hand. Because after the sacred thread ceremony he will go to गुरुकुला and he has to live on **भिक्षा**. A ब्रह्मचारि also has to live on **भिक्षा** in गुरुकुला and when he takes **भिक्षा** he has no other choice but to accept whatever is given. Therefore until **उपनयनम्** he had the luxury of eating from his mother's hand and the **उपनयन** ceremony is the last opportunity to enjoy food. Therefore that day they prepare everything that the boy likes. And he is asked to eat as much as he wants. That itself is like a ritual. Ritualistically it is done and

that is called कुमार भोजनम्. So the word कुमार is used for a boy who is taking to initiation. And the initiation age is seven or eight years. Therefore the word कुमार means seven or eight years. So this नाचिकेतस् was a small boy only but still he was an informed boy. Because he is born in *Vedic* family and therefore even as a fetus he must have heard lot of मन्त्रs and then he must have seen his father doing lot of rituals and he must have learnt a lot of things from his own father. And learning from father is considered to be still great. That is called नियमाध्ययनम् which is supposed to be very sacred and auspicious. And this नाचिकेतस् must have that benefit also, therefore he was an informed boy. And he knew certain basic principles regarding याग and the result. And what are those principles? We have to know that all the कर्मs can be done in two ways – सकाम and निष्काम, material benefit and spiritual benefit. Now the basic rule is when the कर्मs are done for the material benefit all the rules should be observed properly. Even if there is violation of one rule the सकाम कर्म will not produce the result. And therefore one should be extremely careful with regard to every step. And not only that in any step I commit a mistake then the scriptures themselves prescribe a प्रायश्चित्त कर्म, a remedial ritual. So suppose we have to offer some oblations unto the fire and the scriptures will mention about the oblations and their order. Suppose I violate even the order then it is a mistake, then I should do an appropriate प्रायश्चित्त. And the remedial कर्म also is not what I like but as prescribed in the scriptures, like chanting one thousand and eight गायत्रि or you give an extra दण्डिणी to one priest or you offer an extra oblation.

Those who are doing daily सन्ध्यावन्दनम् they know. Normally अर्द्धम् is three. But if you have violated the time of सन्ध्यावन्दनम् which is called काल-अतीत-दोष for which we have to do काल-अतीत-प्रायश्चित्तम् which is another extra अर्द्धम्. So in some places the remedial measure is simple and in some places it is very complicated, in some places you are asked to do the whole ritual from scratches. So therefore सकाम कर्म means rules are important. Whereas in the case of निष्काम कर्म the greatest advantage is even if rules are violated it doesn't matter as long as they are not deliberately violated. If inadvertently, unknowingly I commit a mistake in निष्काम कर्म, then still in spite of its deficiency the निष्काम कर्म will purify the mind. This कृष्ण tells in the second chapter of the गीता,

जेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वत्पमायस्य धर्मस्य त्रायते महतो भयात् ॥ गीता २-४० ॥

Any discipline you follow for the sake of inner growth mistakes are ok, but I should be careful not to commit mistakes. But in spite of that mistakes happens I need not worry. But in the case of विश्वजित् यान् it is सकाम कर्म and that नचिकेतस् happens to know that his father is doing this यान् for र्वर्ग. And if it is सकाम कर्म all rules must be observed including the दक्षिणा rule, appropriate दक्षिणा. And therefore at this juncture नचिकेतस् remembers this rule when दक्षिणा were being distributed. Previously he was around but he was not bothered perhaps a playful boy but at this juncture is mind was overpowered by श्रद्धा. Therefore the उपनिषत् says दक्षिणासु

जीयमानासु सत्य – when दक्षिणाः were being taken श्रद्धा आविवेश – faith in the rules and regulations of rituals which was there in his mind before but at this moment the श्रद्धा was activated, involved, he remembered. So therefore श्रद्धा आविवेश it was triggered in his mind even though कुमारं सन्तम् – नचिकेतस् was a small boy only. Because maturity and knowledge is not proportional to the age. Sometimes there are many aged people but they are childish mentally and there are very young people but inwardly they are very mature. Such people are called ज्ञानवृद्धाः. ज्ञानवृद्धाः means age-wise young but wisdom wise they are grown up. And there are some other people चरोवृद्धाः whose hair has turned grey, everything has turned grey but still he is in childhood stage. नचिकेतस् happens to be a ज्ञानवृद्ध even though he is a कुमार. And therefore सः अमन्यत – नचिकेतस् began to think, think of his father's lot – what will happen to his father by giving such दक्षिणा. And what was his thinking process? That is given in the next मन्त्र.

मन्त्र 1-1-03

पीतोदका जब्धतृणा दुञ्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान् स गच्छति ता दक्त् ॥ ३ ॥

As even we read this story parallelly we have to note the various qualifications of नचिकेतस्. In the second मन्त्र itself the qualifications of श्रद्धा has been mentioned. So it was shown that in the साधन चतुष्टय सम्पत्ति नचिकेतस् had श्रद्धा साधनम्. And indirectly the उपनिषत् is teaching us that we also should have श्रद्धा, नचिकेतस् gained the Self-knowledge and he had

these qualifications. If we have to gain Self-knowledge we should also have these qualifications – श्रद्धा in the *Vedic* teaching. This third मन्त्र is within quotation the उपनिषत् is giving the thinking process of नचिकेतस्. So this is the thought of नचिकेतस्. When did this thought arise in नचिकेतस् mind? When दक्षिणा were being given. And he happens to see some cows were also taken as दक्षिणा. Because in the olden days cows were an important form of wealth. Wealth in the form of currency is now only. In those says wealth was in the form of cow. If you read बृहदारण्यकोपनिषत् जनक repeatedly promises cows alone as दक्षिणा.

सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥
बृहदारण्यकोपनिषत् ४-३-१४ ॥

So cows in hundreds and thousands were given and वाजश्वस also had lot of wealth and cows were also a part of his wealth. And these cows were driven into यागशाला to be given as दक्षिणा. And नचिकेतस् happens to see the stage of those cows. And what did find? To his utter dismay he found that those cows were miserable and useless. In fact, whoever receives those cows will not have any benefit at all, on the other hand he will have to spend more money to protect those cows. So नचिकेतस् thinks it cannot be a proper दक्षिणा. And therefore we get a description of those miserable cows. And what is their condition? **पीत-उदका:** – so they have drunk enough water and now they are so feeble that they do not have even strength for drinking water. Like some people who are about to die you cannot feed them through mouth, they are fed through nasal,

intravenous feeding etc., because they don't have even strength for regular way of eating. Similarly the cows are in such a condition. Therefore **पीत-उदका:** means they have drunk water for the last time, hereafter they cannot drink water. What about eating grass? When they cannot drink water itself where is the question of eating grass. **जन्धतृणः:** Each word is an adjective for the cows. **पीतोदकाः गावः, जन्धतृणः गावः.** All बहुव्रीहि समास. **पीतम् उदकं याभिः ताः पीतोदकाः | जन्धं भक्षितं तृणं याभिः ताः जन्धतृणः |** They have taken the last bunch of grass. That means they cannot eat any more. What about milk? **दुःधदोहाः** – the last drop of milk also they have given. One cannot get even a drop of milk from those cows. Utterly useless. And at least can they give birth to a calf? **निरिन्द्रियाः** – their reproductive faculty also is gone. So here the word **इन्द्रिय प्रजनन शक्तिः**: So the power of reproduction also they have lost. And such miserable cows were being driven to be given to the priests. And **नचिकेतस्** is greatly disturbed because if such a **दक्षिणा** is given the **यज्ञा** will be a deficient **यज्ञा**, and for performing such a **यज्ञा** his father will not get **स्वर्ण लोक**. It doesn't matter if he don't get **स्वर्ण लोक** but he will get **नरकम्** only for giving such a **दक्षिणा**. Therefore he says **ताः ददत् अनन्दाः नाम ते लोकाः तान् सः यजमानः गच्छति** – by giving such cows my father or any person for that matter will go to only **नरकम्**. **अनन्दाः**: means worlds of sorrow. **नन्दः**: means **सुखम्**, happiness. **अनन्दः**: means **दुःखम्**. **दुःख लोकान् नरक लोकान् अधो लोकान् प्राप्नुवन्ति**. Therefore I have to save my father somehow. Therefore he started scratching his head to find out a solution. That we will see in the next class.

कठोपनिषत्

वल्ली १

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-1-03 Continuing;

कठोपनिषत् begins with a story which runs to one and half sections of the first chapter. And through the story the उपनिषत् is preparing the ground for Self-knowledge. As pointed out in the last class through the story the glory of Self-knowledge will be revealed, the necessity of a गुरु will be revealed, the qualifications of a गुरु will be indicated and finally and most importantly the qualifications of a शिष्य also will be showed. With this intention the उपनिषत् gives a story in which ब्राह्मण by name वाजश्वरस has been introduced. He is performing a very big याग known as विश्वजित् and this याग is a सकाम कर्म because वाजश्वरस is interested in the material benefit of heaven. And you should remember रथर्ण लोक also comes under material benefit only. And since this is a सकाम कर्म, a motivated ritual it has to be performed properly to get the result and वाजश्वरस has successfully completed the ritual and he is in the last phase of the याग which is distributing दक्षिणा to the involved priests. And the uniqueness of this ritual is that one has to give all the possessions as दक्षिणा. And वाजश्वरस is giving everything in his possession and he is taking the cows in his possession to be distributed as दक्षिणा to some priests. And when the cows are being taken his son नचिकेतस् who is going to be the hero of कठोपनिषत् who is around the age of seven or eight years old happens to see the condition of

these cows. And from this story the idea that we have to grasp are –

- 1) नचिकेतस् belongs to a *Vedic* traditional family.
- 2) And he is exposed to वेदमन्त्रs.
- 3) And he knows the importance of the rules when a person is doing सकाम कर्म.

All this information नचिकेतस् already had. And therefore श्रद्धा, faith in the efficacy of the rituals overtakes his mind. and he begins to think that my father's ritual will be successful, fruitful only when proper दक्षिणा is given. And when he looks at the conditions of the cow he feels very bad because the cows are in a very bad shape. Whichever priest receives these cows will not get any benefit on the other hand the cow will have to be in the veterinary hospital all the time. So what is the use of giving such a cow? This is going to be the thinking pattern of नचिकेतस् which the उपनिषत् presents in the third श्लोक which we are seeing now पीतोदकाः जन्धतृणः दुष्यदोहाः निरिन्द्रियाः. That means they are about to die. And then नचिकेतस् says by giving such cows as दक्षिणा the यजमान will not get स्वर्ण लोक and not only that still worse for doing such a negative चाग he will get only नरक लोक. Of course it is an exaggeration but the idea is he won't get अनन्द. Therefore ताः ददत् – by giving such a deficient दक्षिणा, अनन्दाः लोकाः ये गच्छति तान् लोकान् एव ते प्राप्नुवन्ति – they will go to only अनन्दाः लोकाः. Very careful here the word is not अनन्त लोक. There is a difference between अनन्त and अनन्द. When you say अनन्त it means the eternal लोक, it is a

positive thing. But here the word is not अनन्त but it is अनन्द which means दुःखम्. नन्द means सुखम्, happiness. अनन्द means दुःखम्. आनन्द means excessive सुखम्. Therefore अनन्द लोक means दुःख लोक which means नरक लोक. Therefore नचिकेतस् is worried my father will go to hell. And नचिकेतस् wants to save his father to prove that he is a true son of his father. So this is another side lesson we learn – नचिकेतस् was not an useless son, he was a very good obedient dutiful son who was interested in the well-being of his father. Because according to शास्त्र the very word पुत्रः means पुण्याम्नो नरकाद् यस्मात् पितरं त्रायते सुतः ॥ वात्मीकि रामायण २-४९-१२ ॥ The word पुत्र् means future suffering. And त्रि means savior. Therefore पुत्र् त्रि means one who saves his parents from future sorrow. The one who is interested in the well-being of his parents. नचिकेतस् proves he is पुत्रि worth the name. How do you know? Because he is concerned about his father's future. Upto this we saw in the last class. Continuing;

मन्त्र 1-1-04

स होवाच पितरं “तत करमै मां दास्यसि” इति ।
द्वितीयं तृतीयं तॅ होवाच “मृत्यवे त्वा ददामि” इति ॥ ४ ॥

Why वाजश्वस was giving such useless cows as दक्षिणा is not said in the उपनिषत्. The उपनिषत् only mentions that the cows were useless. Therefore the reason we have to supply. We have to imagine the reason. And the reason we imagine will depend upon our mental makeup. If we are positive thinkers we will give a positive reason or else we will give negative reason. There are some negative thinkers who give negative reason that

वाजश्रवस् was a greedy person who did not want to give good cows and therefore he selected useless ones for दक्षिणा. This is the interpretation of some people. But I don't think we should approach in this negative manner because if वाजश्रवस् did not want to part with his good cows then he need not have performed this विश्वजित् याग itself because it is not compulsory. And therefore the very fact that वाजश्रवस् was willfully doing this याग means he knows everything he has to part with good or bad cows and therefore he must be prepared to give. And therefore according to me it is not that वाजश्रवस् was greedy, he has given all his possessions even good cows have been given. Now what is left out is the last few cows which happens to be of that condition. And therefore I will interpret as only positively. Therefore these are the last cows; all good ones have been given. And since all possessions have to be given these cows also he is sending as दक्षिणा. And what नाचिकेतस् feels is this. According to him even son is the property of the parents. Whether it is right or wrong is not the question here. We need not enter into such a debate, but नाचिकेतस् feels that his father has given birth to him and he has brought him up and he has given everything to him and therefore his entire life is his father's. People do say also that I belong to you. Like that नाचिकेतस् out of reverence must be feeling that I belong to my father, I am like his property and for his benefit I am ready to be a दक्षिणा for any priest. If I am given away as a दक्षिणा, I can serve that priest better than these miserable cows. And therefore नाचिकेतस् feels that before giving these cows as दक्षिणा I also must be given as दक्षिणा;

when I am there an able bodied boy why should my father gives those cows. All these are the thinking pattern of नाचिकेतस्. नाचिकेतस् further thinks he also doesn't want to take his father in any negative manner, and therefore he himself concludes my father will not do that. My father would have planned to give him also as दक्षिणा to somebody else. Because he knows everything has to be given therefore he has planned to give the cows also and he should have planned to give me also as दक्षिणा. Therefore his next program is to ask his father to whom is he going to give him as दक्षिणा so that he can quickly go and decide to serve that person. Thus thinking नाचिकेतस् enters the यागशाला and addresses him सः ह उवाच, सः means सः नाचिकेताः, he addressed पितरम् उवाच – he addressed his father वाजश्रवस. How? हे तत – o revered father, कर्मै मां दास्यसि – to which priest are you going to give me as दक्षिणा. कर्मै ऋत्विजे मां नाचिकेतसम् दक्षिणा रूपेण दास्यसि. And what was father's answer. Like most of the fathers when son or daughter comes and talks ignore. This is a very big psychological problem that the parents ignore the children which is considered to be a very very negative treatment which will create only very low self-esteem to the child and especially when the parents are busy. They just say go and do your homework or go and play. So वाजश्रवस also ignores him because he was extremely busy with the ritual sending the दक्षिणा to the respective priests. Like any other child, नाचिकेतस् also asks him again द्वितीयम् – a second कर्मै मां दास्यसि हे तत. And second time also father did not respond. And what did नाचिकेतस् do? A third time also he asked the same question. Like any general parent वाजश्रवस

also got irritated and tells him तँ होवाच – तं नचिकेतसम् वाजश्वरः ठ उवाच – he shot back in anger, “मृत्युवे त्वा ददामि” – I am going to give you मृत्यु, यमधर्मराज. To put in modern language giving to मृत्यु means go to hell!. So instead of saying go to hell in English he put in this language “मृत्युवे त्वा ददामि”. After all मृत्यु is also one of the gods who receives oblations, therefore I am going to hand over to यम. Really speaking father did not mean this. Nor has he earmarked नचिकेतस् as an offering to यम, but in anger he has blurted out without meaning anything. But even though father did not mean नचिकेतस् registered this very well. This is another thing every parent has to note. When we casually make some statement the children will register it very well. Even during pregnancy the child registers then what to talk of when the child has grown up upto this much age. And the problem is they will repeat your words at the most inconvenient time. and when you get angry the child will say you only said to me that day. Therefore even if you are using negative words, rude words which you are not supposed to use, make sure that your children are not around. So now नचिकेतस् registered this very well that he is going to go to यमधर्मराज. Then what happened immediately he went. And what did he do?

मन्त्र 1-1-05

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किं स्विद्यमस्य कर्तव्यं यन्मयाऽद्य करिष्याति ॥ ४ ॥

So नचिकेतस् goes to a quiet place and he is thinking of the consequences. He is not at all worried about his father's

statement, he is prepared to go to यमधर्मराज. And why is he prepared? Because if his father's याना become fruitful by my going to यम I am ready to sacrifice my life for the sake of parent. So this also indicates how नाचिकेतस् is selfless boy. But he had only one worry. Not worry of going to यम but the worry was if he is sent to यमधर्मराज then he will not be fully utilized by यम. I will only be underutilized. Why because according to the scriptures यम is one of the most important and powerful cabinet member of स्वर्णलोक. So इन्द्र being the ruler वरुण देवता, अङ्गिन देवता, यम देवता are considered to be very powerful देवताIs with lot of powers, lot of retinues, lot of attendants. Already यमधर्मराज is served by so many people. So यमधर्मराज has already so many servants when I go there I will not be really any use at all. I should have been sent to some old priest who do not have any children or any assistants or anyone. And if I am send to such people I would have been fully utilized. Like वृथा वृष्टिः समुद्रेषु – raining in the ocean is waste sending me to यमधर्मराज is really a waste only. Then नाचिकेतस् thinks perhaps father considers me as a useless boy and therefore he has sent me to यम. Because if I am sent to a person who doesn't have any servant I should be a good boy capable of serving. Then नाचिकेतस् wonders does my father think that I am not going to be really of any use at all. Then he himself answers, to his own mind he questions and gives the answer my father should not have considered I am a useless boy. In fact really speaking I am a very good boy only. He is patting himself. Because he is one of the students under his father. As said earlier नाचिकेतस् has got lot of *Vedic* knowledge

which means he must have got from his father; his father's house itself must have been a गुरुकुलम्, therefore there are so many other boys learning under his father and नविकेतस् happens to be a son as well as a disciple. And therefore नविकेतस् looks at himself as a disciple and he says I am mostly number one in the class and sometimes I might have come to the second rank but I never have been the lowliest in the group. Therefore he says बहुनां मध्ये अहं प्रथमः – among many students I am number one. Why does नविकेतस् thinks so? Because his father should have sent him to a better place where he would be useful, so that is his thinking 'I am number one among many students, बहुनां शिष्याणां मध्ये अहं प्रथमः एमि, एमि means I generally go as number one amidst students. And not only in studies, remember, in service also. It is not mere academic qualification, in terms of character also, in terms of opinions also, in terms of service also. And how do we grade the students? The gradation is done like this

उत्तमशिष्यनितं कुर्यात् प्रोक्तकारी तु मध्यमः । अधमोऽशद्धया
कुर्याद् अकर्तौचरितं पितुः ॥ श्रीमद्भागवतपुराणम् ४-१८-४४ ॥

उत्तमः चिन्तितं कुर्यात्. Who is an उत्तम शिष्य? The highest disciple is one who understands the needs of a गुरु even without the गुरु asking for it, without verbalization from the context he infers the need of the गुरु just by his gesture. So he is उत्तम शिष्य. चिन्तितम् means whatever is thought by the गुरु he will do. Who is मध्यम शिष्य? प्रोक्तकारी तु मध्यमः. He doesn't understand, everything has to be verbalized but he will do it once the गुरु asks him to do, immediately he will jump and do.

प्रोक्तकारी means whatever गुरु commands he will do. And Who is अधम शिष्य? न कुर्यात् अधमः प्रोक्तम् – अधम शिष्य is one who will not implement the commandments of the गुरु even after they are clearly verbalized न कुर्यात् अधमः प्रोक्तम् एवं शिष्यः कृदा स्मृतः. Thus there are three types of disciples. One who does without commandments नाचिकेतस् wants to rank himself, he says I have been either उत्तमः or मध्यमः, but never अधमः. So बहूनां प्रथमः एमि बहूनां मध्यमः एमि, बहूनाम् means among many students, निर्धारिणे षष्ठी विभक्ति. And in spite of being such a student why should my father send me to a place where I will not be well utilized at all. Therefore he says, किंस्तिवत् यमस्य कर्तव्यम् – What duty, job is there for यमधर्मराज, यत् मया अद्य करिष्यति – which job has to be done through me? Therefore I will be idle in यम's palace. I am not fully utilized. Therefore he was feeling a little bit sad that he is underutilized. We should remember his sadness is not because he has to go यम but because he is not fully utilized.

मन्त्र 1-1-06

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽप्फे ।
सर्व्यमिव मत्त्वः पत्व्यते सर्व्यमिवाजायते पुनः ॥ ६ ॥

So having thought thus नाचिकेतस् decided - so why should I judge my father's decision. I am his son and my job is just to obey his commandment and therefore I am not going to argue with my father, question my father's decision. Again this is also another important lesson. A family means it is a group of many members, and if it should function as a group there should be only one decision maker. We can have several organs

but head must be only one. Already with one head we have conflicts, imagine there are two heads one head will say see that home and another head will say attend कठोपनिषत्. Therefore wherever there is a group there should be one decision maker alone. And once we have chosen a decision maker all others have got only the power of suggestion, there is no power of decision. And if one is the head of the family all others can give their suggestion and if they strongly feel they can say 'I strongly suggest this.' And having given the suggestion the head alone must take decision and whatever be the decision all others must follow. And if everybody wants to take decision that family will not survive for long. If the head makes the wrong decision or right decision is the प्रारब्धम् of the group. And if a person doesn't want to suffer that प्रारब्धम् then he should not have a family. But once I decide to go to a group I should remember that if I am the head then the duty of me is to be considerate enough to take the other's suggestion into account. That is the leader's duty. And the duty of the followers is they have the right only to suggest and after suggestion they have to follow whether it is right or wrong decision. नविकेतस् knew this. Therefore even though he might have had other opinions he decided this is my father's decision and therefore my duty is pack up and be ready for the journey – from भूतोक to यमतोक. And therefore he packed everything and he went to his father. And his father had blurted out something in anger which he never meant. In fact, he had forgotten what he had said because it was never said deliberately. You remember only what you say deliberately. Since it was a mechanical statement his father

has already forgotten therefore when नचिकेतस् with bag and baggage then वाजश्वरस् was surprised. ‘Where are you going?’ Then नचिकेतस् says ‘you only said मृत्युवे त्वा ठदामि.’ So you have decided to send me and therefore I am going to go. Then वाजश्वरस् says I did not mean. I only said something but I did not mean that. And therefore he says you need not implement this order. Then नचिकेतस् says nothing doing, once you utter a statement you will have to mean and follow that. That is called integrity, that is called honesty, that is called सत्यवाक्यम्. That is what दशरथ did and lost his son. And therefore नचिकेतस् begins to advice his father. Just see instead of father advising नचिकेतस् becomes taller than his father in terms of ethics and morality. And through this the उपनिषत् wants to indicate how नचिकेतस् was a धार्मिक person. So thus धर्म also is an important qualification to come to मोक्ष. Without ethics philosophy will not work. Without integrity and honesty वेदान्त is lip service. Everybody can talk but only very few people can mean and follow what they say. This is called वाक्य परिपालनम्. And therefore नचिकेतस् says ‘father you have to protect your words.’ This is a rule generally itself but especially this is valid because you have made the statement ‘मृत्युवे त्वा ठदामि’ in यागशाला. So in यागशाला especially we have to tell the truth only. Before doing याग a person has to take vows which are called as दीक्षा. The vows are I will not get angry, I won’t tell lies, etc. The one who has taken दीक्षा is called दीक्षितः. As an indication of the vow he ties an yellow string in the right hand. It is a vow taken like the Olympic players taking oath before the fire that we will not cheat, we will not take

drugs; and when they become ministers again they take oath. Everywhere oath taking is required because without integrity there cannot be transactions. So thus during याग also O father! you have taken oath and therefore you cannot eat your own words, you have to send me. And father feels again, he says how can I miss you my son. And if you are an useless son I would have happily sent. Like कौसल्या and दशरथ cried ‘O राम such a wonderful son you are, how can we miss you?’ Therefore he says in life very rarely we come together and if you go away from me what will happen? Then नचिकेतस् advises his father that the life is short, it is only for a few years. Maximum this body will live for hundred years. And even if we both are going to live for hundred years our association also will be for a limited period only, whereas धर्म and सत्यम् are eternal. Life is ephemeral, धर्म is eternal, values are eternal. For protecting the ephemeral life you cannot sacrifice eternal धर्म. In fact, we have to sacrifice ephemeral life for the sake of eternal धर्म, eternal values. कृष्ण tells in the भगवद्गीता स्वधर्मं निधनं श्रेयः ॥ गीता ३-३४ ॥ Even sacrificing one’s personal life is better for the protection of स्वधर्म. So O father should I tell all these values to you.

प्राणम् वापि परित्यज्य मानमेवाभिरक्षातु अनित्यो भवति प्राणः
मानमाचन्द्रतारकम् ॥

प्राण is अनित्य whereas honesty, धर्म, etc., आचन्द्रतारकम् as long as creation is these values will continue. And then नचिकेतस् addresses his father O father you look at your forefathers, see to which great family you belong to. Because

every time you are saying आभिवादये. You are claiming that I belong to ऋषि परम्परा, I belong to great *Vedic* tradition, *dharmaic* tradition. And if your forefathers have valued धर्म do you want to break this wonderful परम्परा. Do you want to be a blot in your wonderful family. In fact, this was the argument given to दशरथ also. कैकेयी knows what to argue and what to say. And the moment this argument that दशरथ your forefathers are great *dharmaic* people and if you eat your own words you will be the first person to deviate from this wonderful परम्परा. The moment that was said दशरथ decides. So नाचिकेतस् argues यथा पूर्वे अनुपश्य – O father you see how your forefathers valued honesty, integrity, truthfulness. Even if they did not become very rich, they had to be poor, they had given up all their comforts but they were willing to sacrifice everything for the sake of सत्यम्. People like हरिश्चन्द्र, राम were there in our tradition. They did not require a stamp paper with signature.

**सद्दिस्तु लीलया प्रोक्तम् शिला-लिखितम्-अक्षरम्।
असद्दिः शपथेन अपि जले लिखितमक्षरम् ॥ सुभाषितानि ॥**

Who is a सत्पुरुषः? Whatever he tells he means. He need not give in writing, he need not give a signature in a revenue stamp; all those things are not required. When he says he means it. Whereas who is an असत्पुरुषः? असद्दिः शपथेन अपि – he gives promise and there afterwards eats his own promise. He asks ‘when did I say?’ ‘You said on *such a date*.’ ‘I said on *that day*.’ This is what the society is now. Can you imagine! So we effortlessly change our words. So नाचिकेतस् is almost scolding his father. O father don’t you see your forefathers! And if

नचिकेतस् quotes his forefathers life वाजश्रवस् may argue that these were all during forefathers time. Is it possible to live such a life nowadays? Therefore नचिकेतस् says प्रतिपृथ्य तथा अपे – so see your own relations, contemporaries, even now your contemporaries follow honesty, integrity, आर्जीवम्.

अमानित्वमदमिभृत्वमहिंसा क्षान्तिः आर्जीवम् ॥ गीता १३-७ ॥

And by giving up this integrity what do you want to protect? You can keep me along with you, isn't it? By withdrawing your words the advantage that you will get is you will not send me to यमधर्मराज and we will be together. But even if we are going to be together how long will we be together? How long will be our life? सर्वमिव मर्त्यः पच्यते – this physical body and this association all these are ephemeral, so मर्त्यः – the human body, पच्यते – it is cooked by time means it withers away. So this physical body will wither away very soon. Like mushrooms just coming during rainy season. Once rains come lot of small plants will come and it will go away in front of eternity our life is only fleeting. To save this fleeting life do you want to give up your honesty? सर्वमिव मर्त्यः पच्यते – man withers away मर्त्यः means the perishable body will go away like a small plant. And again सर्वमिव आजायते पुनः – another body is going to come like bubbles in ocean bodies will come and go. To protect these fleeting bodies do you want to give up सत्यम्, आर्जीवम्. Have you thought over my father? So नचिकेतस् becomes गुरु and वाजश्रवस् is stunned. It is not that he doesn't know. So therefore वाजश्रवस् had to relent. Therefore what happens? We have to supply the story. वाजश्रवस् halfheartedly nods the head and says

bon voyage! Happy journey! You are really great. In fact, दशरथ was also telling the same thing and राम advises दशरथ not to compromise. You have to protect your words. I will help you protect your words by not creating guilt in you. Often what happens is in family even if one member wants to protect the सत्यम् the other members will say don't know how to live, like a fool you are! Therefore remember if one member has to follow honesty all the others like हरिश्चन्द्र's wife चन्द्रमति tells even if you lose everything and you are on the street I will be with you. Therefore the others should not create guilt, the other members should congratulate and say you are great, you are wonderful, you are following value and by following values whatever be the consequences we will together face. So like that नचिकेतस् encourages his father to follow values. And वाजश्वरस् relents and lets him go. And how did he go? Did he go with the same body or not don't ask me. He somehow managed to go. And he went to यमतोक. And then what did he find? यमधर्मराज had gone out. You know what is यमधर्मराज's department. He is the lord of death who is the busiest person in the world. And therefore he had gone out and when नचिकेतस् was about to enter he found there were no male members in the family. And according to the rules followed in those days a male guest will not enter house and stay if in the family other male members are not there. If only female are there a male guest should not go. In fact नचिकेतस् was a small child, he could have gone. But still नचिकेतस् decides to follow the rule and he says till यमधर्मराज comes I will wait outside. And they tried to give him food he did not take food also. Until I report

to यमधर्मराज I will not do anything. Because with the permission of my master only I should even eat food as I am under यम. Therefore I will wait till he comes.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-1-06 Continuing;

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽप्ते ।
सर्यमिव मर्त्यः पच्यते सर्यमिवाजायते पुनः ॥ ६ ॥

नविकेतस् convince his father वाजश्वस and decides to go to यमधर्मराज. And वाजश्वस finding no other way permits him to go and नविकेतस् has gone to यमधर्मराज' house. And in the last class it was pointed out that यमधर्मराज was not at home and therefore नविकेतस् decides to wait and he does not eat anything, because his idea is now I am under the control of यमधर्मराज, until I report to him and get his permission I should not do anything. And therefore he waits outside without even eating food. And after three days यमधर्मराज comes back. And when यमधर्मराज comes the members of the family are very much worried about the situation. Because according to शास्त्र taking care of an आतिथि is an important duty. Among the पञ्चमठायज्ञ one मठायज्ञ is मनुष्य यज्ञ and honoring an आतिथि or guest is part of the duty. That is why we will be seeing in तैतिरीयोपनिषत्

आतिथयश्च स्वाध्यायाप्रवचने च ॥ तैतिरीयोपनिषत् १-४ ॥

And since it is prescribed as a compulsory duty non-performance of that duty will become a पापम् called omission or प्रत्यवाय पापम्. And this the members of यम's family know very well and therefore they are worried about the sin that will occur to them. And therefore as soon as यमधर्मराज comes they

all together address him in the following manner which is given in the seventh मन्त्र.

मन्त्र 1-1-07

ैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्येताँ शान्तिं कुर्वन्ति हर वैवर्खतोदकम् ॥ ७ ॥

Therefore the seventh मन्त्र is the words of the members of यमधर्मराज's family. And what do they say? A Brahmin guest is like fire, ैश्वानरः. And according to the शास्त्रs also अभिन देवता alone comes in the form of Brahmins in भूलोक. Therefore every ब्राह्मण is considered to be representative of अभिन देवता.

अभिनना ब्राह्मणः । तस्माद्ब्राह्मणोऽभिनदेवत्यो मुखवीर्यश्चेति
श्रुतिरमृतिसिद्धम् ॥ बृहदारण्यकोपनिषत् शाङ्करभाष्यम् १-४-६
॥

In बृहदारण्यकोपनिषत् it is said अभिनरूपेण एव ब्राह्मणः भूलोके वर्तन्ते. And fire is a powerful thing, it can bless a person if you know how to handle it and it can destroy also if you don't know how handle it properly. For that matter anything in the world electricity also if you know how to handle it blessing else it can kill a person. Therefore the members point out in the form of a ब्राह्मण अभिन देवता alone enters the house. ैश्वानरः सन् ब्राह्मणः अतिथिः गृहान् प्रविशति – like fire a Brahmin guest enters a house. That means if you treat the Brahmin guest properly he can bless you with prosperity, he can bless you with knowledge, he can bless you with पुण्यम्, he can bless you with सोक्ष्मा also. Remember when we talk about ब्राह्मण here and

glorify a ब्राह्मण we should know what type of ब्राह्मण. We have seen in the fourth chapter of the गीता ब्राह्मण from three angles. जाति ब्राह्मण, कर्म ब्राह्मण and गुण ब्राह्मण. Whenever a Brahmin is glorified you should remember the glorification is primarily of गुण ब्राह्मण. A जाति ब्राह्मण has got an advantage to become a गुण ब्राह्मण, but जाति ब्राह्मण is not great purely because of his जाति, his greatness is only because of his कर्म and more than कर्म his गुण also. Therefore here the word ब्राह्मण means गुण ब्राह्मण. And which गुण makes a person a गुण ब्राह्मण?

शमो दमस्तपः शौचं शान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिवयं ब्रह्मकर्म स्वभावजम् ॥ गीता १८-४२ ॥

These nine characters are required for a person to be a worthy Brahmin. शमः – mind control, दमः – sense control, तपः – simplicity in life, शौचम् – purity of body and mind, आर्जवम् – honesty and truthfulness, ज्ञानम् – scriptural knowledge, विज्ञानम् – spiritual knowledge; all these गुणs make a person a गुण ब्राह्मण. Such a गुण ब्राह्मण will bless a person if he is worshipped, and if that person is dishonored the consequence is प्रत्यवाय पापम्. And therefore here गुण ब्राह्मणः आतिथिः गृहान् प्रविशति – he enters the house like fire. Therefore what should one do when fire comes? You have to respect. And now here the fire is a destructive fire because three days he has remained without food. And therefore they say तस्य एतां शान्तिं कुर्वन्ति – better quench the fire. How do you quench the fire? By pouring water. And similarly how do you quench the ब्राह्मण fire? By pouring water. Where? Not on his head! पाद्य-आसनादि-दान-लक्षणाम् – by doing पादपूजा etc., you have to

propitiate the ब्राह्मण. Therefore एतां शान्तिं कुर्वन्ति – the following peace offering, the following propitiatory action is to be done by you O यमधर्मराज. Therefore what should you do? हे वैवस्वत, उदकं हर. वैवस्वत is another name of यमधर्मराज because यमधर्मराज is supposed to be the son of सूर्य भगवान्. सूर्य भगवान् is called विवस्वान्. विवस्वतः अपत्यं पुमान् वैवस्वतः. And that is why in the गीता कृष्ण tells

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्॥ गीता ४-१ ॥

There विवस्वान् refers to सूर्य भगवान्. Here वैवस्वत means सूर्य पुत्रः यमधर्मराजः. And हे वैवस्वत, उदकं हर – please bring water. Don't say I am tired, I want to take some rest. Immediately you have to take action otherwise you will incur प्रत्यवाय पापम्. हर means bring, आहर. And now यमधर्मराज must be feeling tired, therefore he must be wondering whether to do it immediately or not. And therefore they want him. हे यम don't delay your duty. If you delay all the following problems will come which is given in the eighth मन्त्र.

मन्त्र 1-1-08

आशाप्रतीक्षो संगतौ सूनृतां चेष्टापूर्तौ पुत्रपश्चौष्ठं सर्वान्।
एतद्दृढ़के पुरुषस्यात्पमेधसो यस्यानन्वसति ब्राह्मणो गृहे ॥ ८ ॥

So what will be the consequences if a Brahmin guest is not honored. And we saw the consequence is प्रत्यवाय पापम् called the omission of duty. And what will the प्रत्यवाय पापम् do? So here यमधर्मराज's people say the प्रत्यवाय पापम् will destroy all the पुण्यम् you have acquired. So whatever पुण्यम् you have acquired through various noble activities all those

पुण्यम् will be neutralized by this powerful प्रत्यवाय पापम्. And what are the पुण्यम् that will be destroyed? A list of पुण्य कर्मस are mentioned. And at the end we have to add all these पुण्यम् will be destroyed if a Brahmin guest is not honored. Not only पुण्य कर्मस but also the other things that we have acquired.

1) The first one is आशा – all the hopes with regard to the future that we have like our son will be like this, our grandson will be like this though son or daughter is not yet married. So without any rhyme or reason whatever we hope is called आशा. All these hopes will be destroyed if you do not do this duty.

2) Then प्रतीक्षा – expectation. Expectation is that which we know that it will happen. The difference between आशा and प्रतीक्षा is when we expect based on knowledge it is called प्रतीक्षा, when we expect something which is not based on knowledge it is called आशा. For example, when you are expecting the train to come at seven o'clock. You have the knowledge that the train has left a particular station at a particular time and the time-table says that it has to reach at seven o'clock and when you go to the station it is प्रतीक्षा because you are waiting for something which you know has to happen. Similarly you son or some family member has written that he will come to your house tomorrow. Then again it is प्रतीक्षा. But suppose you don't have any letter but you think that perhaps he may come without writing a letter also, he may suddenly land to give me a surprise. That becomes आशा. अनिर्ज्ञातप्राप्येष्टार्थप्रार्थना आशा, निर्ज्ञातप्राप्यार्थप्रतीक्षाणं प्रतीक्षा. अनिर्ज्ञातवरतु विषयक इच्छा आशा, निर्ज्ञातवरतु

विषयक इच्छा प्रतीक्षा. So आशा will be destroyed, प्रतीक्षा will be destroyed when you fail in your duty of ब्राह्मण अतिथि पूजा.

3) Then the next पुण्यम् is सङ्गतम् – the पुण्यम् born out of noble company, सत्सङ्ग. So association with महात्माIs, association with saints will produce पुण्यम्. Not only will it give you lot of knowledge which is दृष्ट फलम्, but also it is supposed to produce invisible result which is called पुण्यम्. So when you learn something from a महात्मा it comes under दृष्ट फलम् because knowledge is something which we experience. And the peace of mind we get comes under दृष्ट फलम् but the invisible पुण्यम् that we get is called अदृष्ट फलम् and that is called here as सङ्गतम्. सङ्गतं सत्संयोगजं फलम्. सत्सङ्ग जन्य पुण्यफलम् is called सङ्गतम्. And we have to add this पुण्यम् also will be destroyed if you fail to do your duty of ब्राह्मण अतिथि पूजा.

4) Then the next पुण्यम् is सूनृताम् – the पुण्य attained by using our organ of speech properly like speaking sweet words, truth etc. It is appropriate usage of our organ of speech and according to शास्त्र that will produce पुण्यफलम्. And if the organ of speech is inappropriately used then it is supposed to produce पापफलम्. And the appropriate usage of our organ of speech is called सूनृता वाक्. In our culture they understood that the organ of speech is the most powerful instrument. The more you analyze the organ of speech the more you will understand its power. The organ of speech is as powerful as the mind because the words can represent whatever knowledge is there in the mind. now whatever I am speaking is nothing but

whatever I know. Therefore the organ of speech represents the mind and therefore it is as powerful as the mind itself. And not only it is as powerful as the mind but also it seems to be even superior to the mind because the latter is not accessible to the other human beings. My knowledge you can never see with your sense organs but when the very same knowledge comes in the form of words – open words, written words, recorded words like in books and electronic media, not only is it accessible to the present generation, but also to the future ones. Thus the more you analyze the organ of speech the more you understand its power. When I talk about its power it is both positively and negatively. If it is properly used the organ of speech can give rise to infinite benefit and if it is improperly used the organ of speech can lead to the greatest destruction also. Therefore in our culture, they said we should learn to control our speech. We should know how to handle our words. Therefore वाक् तप्य् is considered to be the first spiritual साधन. Anybody who wants to start spirituality the first discipline is watch your words and watch your consequences of your words and start being aware of the words and start monitoring and controlling the words both in terms of quality and also in terms of quantity. शङ्कराचार्य tells this in विवेकचूडामणि that वाक् is the first तप्य्.

योगस्य प्रथमदारं वाङ्निरोधः ॥ विवेकचूडामणि ३६७ ॥

If you want to start spirituality the first step is वाङ्निरोधः. So start observing मौनम् once in a while at least and there afterwards start watching your words and there afterwards

alone all the other साधां^s begin. And therefore if a person follows वाक् तपस् it is called सूनृता. And in our tradition this सूनृता वाक् is glorified very much.

कामं दुष्ये विप्रकर्षत्यलक्ष्मीं कीर्तिं सूते दुर्वदो या हिनसित ।
शुद्धां शान्तां मातरं मङ्गलानां धेनुं धीराः सूनृतां वाचमाहुः ॥

कामं दुष्ये – if a person knows how to handle his words, then he can get everything done in his life. Just a sweet word at appropriate time can make a person succeed in any field. And **विप्रकर्षति अलक्ष्मीम्** – all the अमङ्गलम् inauspiciousness it will remove from his home. So start using proper words instead of name calling, अमङ्गलम् will go away from the house if only you start watching your words. So where words are properly used लक्ष्मीदेवि will be there, in whichever house words are not properly used लक्ष्मीदेवि's elder sister will come. So **विप्रकर्षति अलक्ष्मीं कीर्तिं सूते** – it gives name and fame to a human being. **दुर्वदो या हिनसित** – if proper words are used even the enemies will become friendly. And if I don't know how to use words all the members of the family, in the neighborhood, in the company, everywhere everyone will turn inimical if you don't know how to talk. **शुद्धां शान्तां मातरं मङ्गलानाम्** – organ of speech or proper words is considered to be the mother of all auspiciousness. It is called **कामधेनु**. Proper words are considered to be a **कामधेनु** which will milk all मङ्गलम् in a house. And not only will it give all these benefits it will produce पुण्यम् also. That is why we should teach our children how to talk and especially in the presence of children we should never use inappropriate swearing, inauspicious words and if we use

such words the children also will begin to use. Even if we don't use such words the programs in the TV will teach them. So in our culture we give a lot of importance to words. And therefore here the teacher says if you don't do your duty all the पुण्यम् acquired through सूक्ष्मावाक् will be destroyed.

5) Then इष्टापूर्ति. All the religious activities are called इष्टम्. Here the word इष्टम् does not mean the desired activities. The word इष्टम् is derived from the व्यज् यान्. So इष्टम् means that which is scriptural activities, religious activities. In short, we can say पञ्चमहायज्ञas.

अङ्गिहोत्रं तपः सत्यं वेदानां चानुपालनम् । आतिथ्यं वैश्वदेवश्च
इष्टमित्यभिधीयते ॥

Six-fold religious activities are called इष्टम्. अङ्गिहोत्रम् – regular worship of fire god or god in any form. In our tradition god is worshipped as fire and therefore we say fire-worship. तपः – moderation in all our activities, all forms of austerity. सत्यम् – speaking truth, वेदानाम् अनुपालनम् – recitation of scriptures वेद पारायणम्. वेद represents any scriptures in any language. आतिथ्यम् – honoring the guest, our service to fellow human beings. And finally वैश्वदेवश्च, वैश्वदेव is honoring the so called lower beings like animals and plants. So in our tradition before eating food they will take some food and keep outside for the crow to eat. So therefore feeding cows or crows and watering plants will come under वैश्वदेवः. These six-fold कर्मस are called इष्टम्. And these rituals can give पुण्यम् and here they say these पुण्यम् also will be destroyed if you don't do your duty of ब्राह्मण आतिथि पूजा.

6) Then the next one is called पूर्तम्. पूर्तम् refers to all the social service activities. इष्टम् refers to religious activities, वैदिक कर्माणि; पूर्तम् refers to all the secular activities, लौकिक कर्माणि which is for the well-being of the society. It is defined as

वापीकृपतडागादि देवतायतनानि च । अन्नप्रदानमारामः
पूर्तमित्यभिधीयते ॥

So वापी, कृपः, तटाका, etc., – digging wells for the benefit of other people; and देवालयः – building temples, building schools, अन्नप्रदानम् – giving food to the needy; आरामः – rest houses for the pilgrims. And in the modern days orphanages, schools etc., can be added. All the social service activities are called पूर्तम्. And the पुण्यम् born out of पूर्तम् also will be destroyed if you don't honor the Brahmin guest.

7) Then the next one is पुत्रपश्नून् – not only will it destroy all these your पुत्रः and पशुः – children and the domestic animals. So this पापम् will destroy your children also. Here the destruction is not physical destruction but spiritual destruction because they don't know these values. For children parents are the model and if they don't follow the duties the children also will be spiritually destroyed. Then पश्नून् – all the pets and all other domestic animals. So cows or horses or whatever you keep they also will be destroyed because of प्रत्यवाय पापम्.

So एतत् पुरुषस्य वृक्ते – so this omission destroys all the पुण्यम् of a person. What type of person? अत्प्रेष्ठसः – of that unintelligent host or the unintelligent householder. Because he doesn't know what is his duty and therefore the उपनिषत् uses

the word of that unintelligent householder all these पुण्यम् will go. And यस्य गृहे अनश्नन् ब्राह्मणः वसति – in whose house a Brahmin guest stays without being honored, without even eating food if he remains everything will be destroyed. And therefore better you compensate for the omission by worshipping नविकेतस्. Then you have to imagine that यमधर्मराज rushed and brought water did पाठपूजा and worshipped him. And what happened next is given in the next मन्त्र, we will read.

मन्त्र 1-1-09

तिस्रो यत्रीर्यदवात्सीर्ण्हि मेऽनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वयान्वृणीष्व ॥ ९ ॥

Here we should remember that यमधर्मराज has got such a great status because he is a देवता and that too not an ordinary देवता, he is a देवता with power. It is like the difference between an MP and a minister, so minister has got more power than an MP because he holds a post. Similarly यमधर्मराज is not only a member of heavens but he has got a great portfolio also and that not an ordinary one but he is the lord of कालः, the time principle. In spite of having such a power when it comes to the performance of duty यमधर्मराज does not have any sense of ego at all. He is ready to worship a member from भूतोक who is not even a देवता. He is a मनुष्य but even then यमधर्मराज worships him. So these are all the indirect lessons that we learn from such stories. There is no arrogance यमधर्मराज is a picture of humility. Similarly we get the same idea when कृचेल or सुदामा, an ordinary poor person visits Lord कृष्ण who has got such a

status, who is an अवतार पुरुष, who has got so much power, remembers the duty of a householder अतिथि देवो भव and therefore worships the feet of कृचेता. He bends and washes the feet of कृचेता. If कृष्ण does that and if यमधर्मराज does that what should be our humility? So these are all lessons in humility, we should know how to worship and here यमधर्मराज also completes the worship. And then he feels extremely guilty even though he need not feel guilty because he has not knowingly, deliberately committed any mistake. But still he feels guilty and therefore he asks for forgiveness from नाचिकेतस्. And these are words of यमधर्मराज asking for forgiveness. So he says हे ब्रह्मन् – O Brahmin, मे गृहे तिस्रः रात्रीः यत् अवात्सीः – so you have stayed in front of my house for three days. तिस्रः रात्रीः यत् अवात्सीः. What is the tragedy? What is the disturbing factor? अनश्नन् – without eating. Your starvation disturbs me, and even if you are an ordinary person it would have disturbed me but here the pain is more because you happen to be my guest also. So अतिथिः सत् तिस्रः रात्रीः अवात्सीः – so you happen to be my guest also therefore my responsibility is more. And that too not ordinary अतिथिः, any अतिथि should be respected and you are a Brahmin अतिथि. So ब्रह्मन् – you are Brahmin guest who deserves more respect because of your culture, because of your knowledge you deserve more respect which I have not given. Therefore what am I to do? I have to do an extra नमस्कार नमस्यः – so you are to be honored by me. As a means of asking forgiveness I have to do an extra नमस्कार to you. And therefore हे ब्रह्मन् ते नमः अस्तु – so I am doing an extra नमस्कार to you as a प्रायाश्चित्त

for my mistake. And my prayer is मे स्वस्ति अरतु – so let there be मङ्गलम् for me, that means let the पुण्यम् that I have acquired not go away from me, let पापम् not come to me. मङ्गलम् मे अरतु. And then I want to do some प्रायश्चित्ता for my mistake तरमात् प्रति श्रीन् वरान् वृणीष्व – I am going to give you three वरम्, boons. Why I am going to give you three boons? Because for three days you stayed outside my house. And यमधर्मराज can give boon because after all he is a देवता and that too with extraordinary powers. Therefore whatever you want I can give you therefore choose three boons. Now नचिकेतस् feels it is worthy wait. So even though I didn't have food but I am going to be amply compensated for that. And therefore he takes the opportunity. So now comes the three boons asked by नचिकेतस्.

मन्त्र 1-1-10

**शान्तसंकल्पः सुमना यथा स्याद्गीतमन्युर्गीतमो माऽभि मृत्यो ।
तत्प्रसृष्टं माऽभिवदेत्प्रतीतेतत् त्रयाणां प्रथमं वरं वृणे ॥ १० ॥**

So this is नचिकेतस् encashing the boons given by यमधर्मराज. In this मन्त्र he asks for a set of benefits. All these benefits he wants to have. They are as follows.

1) **गौतमः शान्तसङ्कल्पः स्यात् गौतमः**: is the name of नचिकेतस्'s father. You may wonder because in the beginning his name was said as वाजश्वसः. If you can have two-three names, one name at home, one name at the bank, like that नचिकेतस्'s father also has many names one name is वाजश्वसः, another is गौतमः, and the third name will come later. So गौतमः, my father what should happen to him?

शान्तसङ्कल्पः – he must be free from mental disturbances, worries, concerns about me. Because we know the context in which he came away. Father did not want to send him at all. It is only the son convinced and forcibly came. And naturally any father will be worried. When the child goes to school or college itself we worry. Now नाचिकेतस् has gone to another लोक altogether. So naturally his father will have concern. So let my father be peaceful.

- 2) And **सुमना:** – he must enjoy peace of mind.
- 3) And also **वीतमन्युः** – he must not be angry towards me. Because I argued with him and convinced him to let me come here, therefore he may misunderstand me and be angry with me. Let my father not have anger towards me. so therefore he must be free from worries, he must have peace of mind and he must be free from anger towards me. So **मा अभि** means towards me he must not have anger. हे **मृत्यो** – O यमधर्मराज! These are the words of नाचिकेतस्. And not only that when I take the three boons from you and later when I go back to my father, of course, permitted by you my father should recognize me.
- 4) So therefore **तत्प्रसृष्टम्** – I will be released by you after my job is over. The job now is three boons, after which he will be released. And I will go back to the earth and meet my father. And when I go back to my father my father should recognize me.
- 5) **प्रतीतः** – I should be recognized by my father. He should not dismiss me as a ghost! Because I am coming from another लोक.

6) He should recognize me and not only recognize **मा अभिवदेत्** – he should talk to me also. Because if there is anger we may say I am not in the mood to talk to you now. Similarly he should not turn away from me. He should talk to me as before. So **त्वत्प्रस्थं मा प्रतीतः सन् अभिवदेत्**.

After asking all these **नाचिकेतस्** very intelligent as he is says this is the first boon I want. So all these put together count as one boon **एतत्रयाणां प्रथमं वरं वृणे**. This is the first boon. You can take it as a group of boon. So **यमधर्मराज** must be appreciating the intelligence of **नाचिकेतस्** and **यमधर्मराज** has no choice also and therefore he will say **तथा अस्तु**. That will come in the next **मन्त्र** which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-1-09 & 10 Continuing;

तिस्रो यत्रीर्यदवात्सीर्ण्हि मेऽनृन् ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥ ९ ॥
शान्तसंकल्पः सुमना यथा स्याद्गीतमन्युगौतमो माऽभि मृत्यो ।
त्वत्प्रसृष्टं माऽभिवदेत्प्रतीतेतत् त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

Since नविकेतस् had to wait for three days in यमधर्मराज' house. यमधर्मराज offers him three boons and नविकेतस् is asking for these three boons. The first boon is in मन्त्र number ten and through the first boon in fact, he asked for three things very intelligently. First he said my father should be peaceful and he should sleep very comfortably without any concern about me. Not only did he ask for his father's peace of mind he also said that he should be released from यमलोक and should be sent back to his father. This is the second thing he wanted. Not only that when he goes back home his father must recognize him again as his own son, he should not take him as a ghost. Not only should he recognize नविकेतस् but treat him as before with love and affection. So he asked for several things but intelligently at the end he said all these things I want through my first boon. So now you can see how clever नविकेतस् is, therefore fit for वैदान्त; not cunning but very clever, very intelligent. And the interesting thing is he validated his father's words also and now through the first boon he is fulfilling his father's desire also. To fulfill the words of his father he went to यमलोक. By this he validated his father's

words. Now through the first boon he wants to go back to भूलोक because his father really doesn't want him to send to यमलोक. Therefore through the boon he fulfills his father's desire. Thus both the words and the thoughts of his father नविकेतस् very intelligently validated. Up to this we saw in the last class. Now यमधर्मराज has to respond to this first boon which will come in the next मन्त्र which we will read.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-1-11

यथा पुरस्ताद्विता प्रतीत औहालकिराखणिर्मतप्रसृष्टः ।
सुखं शत्रीः शयिता वीतमन्युस्त्वां ददृशिवान्मृत्युमुखात्प्रमुकम् ॥ ११ ॥

These are the words of यमधर्मराज in reply to नचिकेतस्'s request. And यमधर्मराज has no choice at all because he has offered the boon to नचिकेतस्. And therefore यमधर्मराज fully accepts to fulfill नचिकेतस्'s request. **औहालकि: आखणि:** Both these words are two names of नचिकेतस्'s father. So now totally we have seen four names. वाजश्वरसः, गौतमः, औहालकि: आखणि: all these four names refers to the same person. So यमधर्मराज is referring to him and says **मतप्रसृष्टः** – मद् अनुगृहितः. So in the previous मन्त्र the word प्रसृष्ट was translated as released by यमधर्मराज. But in this मन्त्र the very same word प्रसृष्ट should be translated as blessed by यमधर्मराज. Therefore यम says your father will be blessed by me, मद् अनुगृहितः भवति. And because of my blessing what will happen to him? **वीतमन्युः** – he will be free from anger towards you. So for your disobedience he will not get angry, he will forgive you. **मन्युः** means anger, **वीतमन्युः** means angerless. Not only that **सुखं शयिता** – he will also sleep comfortably without any worry about you. That was the request he asked शान्तसङ्कल्पः सुमना: यथा स्यात् वीतमन्युः, the same thing he is giving. And **शयिता** – he will sleep without worrying about you. **सुखं** – comfortably, without any disturbance he will sleep. **शत्रीः** – not for a day or two, but for

many nights. On all the nights he will sleep comfortably. Because we are supposed to sleep in the night only, therefore श्रावीः. So शुख्यं श्रावीः शयिता. And not only that त्वां ददृशिवान् – certainly he will see you again, मृत्युमुख्यात् प्रमुक्तम् – when you are released from the jaws of death. मृत्युमुख् is यमधर्मराज referring to himself. So released from the jaws of death, released from the jaws of यमधर्मराज, i.e., released from my hands, certainly your father will see you. प्रतीतः – when he meets you he will recognize you also as his own son. प्रतीतः – he will recognize you, and it is not that he will merely recognize, यथा पुरस्तात् भविता – he will be the same towards you as he was before this incident. So he will be as affectionate to you as he was before. So he will be your loving father. In short, your first boon is given, तथास्तु. In fact, the essence of this मन्त्रा is तथास्तु. Whatever you have asked for granted. So with this the first boon is over. And through the first boon what character of नाचिकेतस् do we recognize? नाचिकेतस् is not a selfish person. He does not think of his personal desire first, what he wants he is going to ask through the third boon alone. We would have thought of fulfilling our personal desire but नाचिकेतस् is so selfless that first he thinks of his parents and later he is going to think of the society. Family, society and only thereafter he is going to think about himself. These are all indirect indications of the character of a spiritual seeker. So with this the first boon is over. Now we are entering the second boon.

स्वर्गे लोके न भयं किंचनारित न तत्र त्वं न जरया बिभेति ।
उमे तीर्त्वाऽशनाचापिपासे शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

From this मन्त्र upto the nineteenth मन्त्र we have the second boon of नविकेतस्. As I said before नविकेतस् has bothered about his family first, now his concern is about the society, the welfare of the fellow human beings on the earth. So he wonders what is the desire of majority of people? What do majority of people want in life? Certainly not मोक्ष. Majority does not want मोक्ष.

मनुष्याणां सहस्रेषु कथिवातति सिद्धये ॥ गीता ७-३ ॥

In fact even if भगवान् is going to give मोक्ष freely we will say that all we will later, now we have lot of things to be done. नविकेतस् understands this. Then what do the people like? They want a comfortable, prosperous, happy, enjoyable life, where all the materials comforts are there. That is why people say that a good job in America is better than India. Why people all run to other countries? Because better salary, better comfort, all the other things are there. Therefore human mind primarily looks for except in rare cases comfortable, prosperous materialistic life only. And therefore नविकेतस् wonders what is the best materialistic life possible. And according to the scriptures the most comfortable life is in the स्वर्गलोक. स्वर्गलोक is a place where all sense pleasures are there, health is there, people are there, all things are there. And therefore नविकेतस् says स्वर्गलोक is the best in material pleasures, therefore I should provide with the appropriate means for going

to the heaven. And therefore नचिकेतस् first describes स्वर्गलोक. So this मन्त्र is glorifying स्वर्गलोक. What is the glory of स्वर्गलोक? स्वर्गे लोके भयं किञ्चन नास्ति – there is no insecurity in स्वर्गलोक, it is a secure place. And therefore people will be naturally very comfortable and happy. And why स्वर्गलोक is very secure and happy? नचिकेतस् makes a very mischievous statement. He says because you, यमधर्मराज are not there. It may be a fact but should one say like that? Suppose one member of family has gone somewhere and you write a letter we are all very happy here because you are not there. It may be a fact, but never write. But here नचिकेतस् is so bold, so यमधर्मराज must be appreciating. He says तत्र तत्वं न – because you are not there. And by ‘you’ what does नचिकेतस् mean? कालतत्वम्. The time principle is not that active in स्वर्गलोक. According to the scriptures different लोकs have got different time frames. That is why when they do तर्पणम् etc., they do only once in a month or so. Because once you have offered then again such an offering is required only after one month. So therefore the time-frame of heaven and the time-frame of earth are totally different. And therefore काल acts very slowly in स्वर्गलोक. And therefore जरया न बिभेति – they do not grow old at all, they are always young. So here before we recognize we are young we are grown old. So therefore जरया न बिभेति – there is no old age in स्वर्गलोक. And not only that अशनायापिपासे उभे तीर्त्वा – they are free from hunger and thirst also. Because of hunger and thirst alone there are lot of problems here. Most of our time we only work for hunger and thirst. And in the heavenly world neither of them is there. And

therefore शोकातिगः – they are beyond all the sorrows caused by hunger, thirst, old age, senility, मरणभयम् etc., are not there. And therefore if you go to heaven what will happen? स्वर्गलोके मोदते – they have gala time. All the time they spend in watching entertainment programs. रमा, उर्वशी, तिलोत्तमा dance programs continue. And naturally people will like that. Therefore नचिकेतस् tells further.

मन्त्र 1-1-13

स त्वमग्निं स्वर्णमध्येषि मृत्यो प्रब्रूहि त्वं श्रहधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त एतद् द्वितीयेन वृणे वरेण ॥ १३ ॥

So नचिकेतस् talks about further glory of स्वर्गलोक. स्वर्गलोकाः अमृतत्वम् भजन्ते – not only are there free from old age, hunger, thirst, sorrow etc., ultimately they enjoy even immortality. So स्वर्गलोकाः – the heavenly denizens, the celestials, अमृतत्वम् भजन्ते – they enjoy immortality also. so upto this is the description of heaven. And in the शास्त्र within the heaven itself so many gradations are talked about, we are not going to the details here. Six heavenly worlds are talked about. भुवर्लोक, सुवर्लोक, महर्लोक, जनलोक, तपोलोक, ब्रह्मलोक. There are six levels of heaven. And in each higher level the pleasures are also superior. All these heavenly worlds are indicated by the word स्वर्ग. स्वर्गलोकाः अमृतत्वम् भजन्ते. But here we have to make an aside note, very important note. Now the उपनिषत् says in the स्वर्गलोक the people are immortal. But elsewhere the very same scriptures say that even in स्वर्गलोक the जीवs cannot be immortal and they will have to return to भूलोक again. So in मुण्डकोपनिषत् we saw

नाकर्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥
मुण्डकोपनिषत् १-२-१० ॥

The celestials will enjoy the heaven for a long time and later they will have to come back to this भूलोक or still lower लोक. So definitely there is a contradiction between two *Upanishadic* statements. One statement says even the celestials are mortal only, another statement says the celestials are immortal. So when two *Vedic* statements are contradictory, how do you solve the problem? You cannot say I will scratch off one of the statements and say it is a printing mistake. No. All the वेदमन्त्रs are preserved very carefully and handed over generation to generation and therefore we should take both the statements. But I cannot accept both the statements because they are contradictory. If one statement is correct the other statement has to be necessarily wrong. And here alone we should use the principle of interpretation which is called मीमांसा. Unless we know how to interpret the वेदs वेद can give us many wrong ideas and confusions. Without knowing the principle of interpretation we should never study the वेदs. Not only वेदs even गीता, इतिहास, पुराण, all the texts will be confusing if you don't have the key of interpretation. And according to the science of interpretation we have to apply an important law here. whenever two *Vedic* statements are contradicting then the statement which is supported by logic is stronger.

श्रुत्योः परस्परं बाधे न्यायोपेता गरीयसी ।

This is the law. श्रुत्योः परस्परं बाधे – when two *Vedic* statements are mutually contradictory, न्याय उपेता – whatever

is supported by logic will become the stronger *Vedic* statement. Now we have got two contradictory statements – one says celestials are mortal and another says celestials are immortal. Which one is supported by logic? Only the first one the mortality of celestials alone is supported by logic because they have attained their celestial status only through the performance of कर्म. Therefore going to heaven is the result of an action. It is an end-product of a process, so it is कर्मफलम्. And we know logic says whatever has a beginning will have to end.

जातस्य हि ध्रुवो मृत्युः ॥ गीता २-२७ ॥

And therefore mortality of celestials alone has to be accepted because that is logical. So therefore the powerful statement is celestials are mortal. Then what is the weaker statement? Celestials are immortal becomes a subsidiary statement. And what should we do with a subsidiary statement? We cannot reject the subsidiary statement, subsidiary statement should be interpreted in keeping with the powerful statement. How do you interpret that? When वेद says celestials are immortal since it is illogical to accept that statement we interpret that and say immortality means a very very long life. it is not literal immortality but compared to earthly life heavenly life is very very long. We also use the word permanent, eternal etc., in a relative sense of the term. When you wait for someone and he doesn't come at all for a long time, you say I have been eternally waiting. Forty-five minutes he has waited, becomes eternal. Similarly when a person gets a temporary job and six months probation and then he is confirmed, then he says now I have a

permanent job. Permanent job doesn't mean he is eternally employed. So permanent means compared to six months probation twenty-five years is relatively permanent. And therefore स्वर्गलोकाः अमृतत्वम् भजन्ते means they have relative immortality. In संस्कृत it is called आपेक्षिक अमृतत्वम् भजन्ते. And not only for immortality with regard to all the other things also we should take it as relative only. Even the heavenly pleasures are not absolute; the heavenly people also have sorrows. वरुण will be certainly unhappy on seeing इन्द्र because वरुण is only a cabinet minister while इन्द्र is prime minister. इन्द्र alone has got ऐरावतम्, वरुण cannot use that special vehicle. Therefore they also have got रागदेष problem, they also have got jealousy, they also have sorrow, but when you say heavenly world is all pleasure it means compared to the earth they have got better pleasures. Therefore everything is आपेक्षिकम्, having known this much now नाचिकेतस् says I want the means to attain that heavenly world. It is not for the sake of नाचिकेतस्, because he is not interested even in heaven. We are going to see his glory later. He says even heaven is also not worth a pie. Heavenly world is also a pittance. So he doesn't ask for his benefit, but for the benefit of the society he says please teach me. And what is the means he is seeking? Please teach me a religious ritual which will take me to heaven. A वैदिक कर्म which is स्वर्ग साधनम्. So now look at the first line. हे मृत्यो – O यमधर्मराज! सः त्वम् आग्निं अध्येषि – you know that means to heaven. Why do we say so? यमधर्मराज knows the means to heaven, how do we know? Because he has reached the heavens. The very fact that he is in the heavens indicate he

knows the route map to come to heaven. So please teach me that. Here a word is used आँजिनम्. Now the word आँजिन in normal sense it means fire. But in this context the word आँजिन is used in three different technical meanings. You must be aware of all these three meanings because in different contexts you will have to apply different meanings. What are the three meanings?

1) आँजिन means that specific fire which is kindled in a specific manner by chanting specific मंत्रas and located in a specific place. First I said kindled in a specific manner. Because for a ritual the fire has to be kindled in a specific manner. You cannot use a cigarette lighter or match stick or gas lighter to kindle this आँजिनहोत्र fire. You have to use अरणि मथनम्. That is why I use the expression kindled in a specific manner. This is the first condition. And when it is being kindled they have to chant certain मंत्रas depending upon the type of ritual. Since many rituals are there different मंत्रas are to be chanted for kindling different specific fires. Therefore the मंत्रas are specific. The third condition is located in a specific place called हौमकुण्ड. You cannot locate it anywhere. The scriptures mention the type of हौमकुण्ड for a particular type of ritual the हौमकुण्ड must be circular, in certain other cases it must be semi-circular, in certain other cases it must be rectangular. All these conditions are there. And that specific fire which fulfills all these three conditions is called आँजिन. This is the first meaning – specific fire.

2) The second meaning of the word अङ्गिन which we apply in this context is the ritual which is performed using this specific fire is also called अङ्गिन. This is the second meaning – specific ritual.

3) Now later in the course of the second boon यमधर्मराज is going to talk about a meditation as part of the ritual. It is a meditation in which a particular देवता called विराट् देवता, otherwise called वैश्वानर देवता is going to be invoked in this fire. Just as we invoke शिव in शिवलिङ्ग, just as we invoke विष्णु in शालिग्राम, just as we invoke गणपति in turmeric powder, in this specific fire we are going to invoke विराट् देवता. And since विराट् देवता is invoked in the fire, the third meaning of the fire, अङ्गिन is विराट् देवता, वैश्वानर देवता.

So thus the word अङ्गिन has three meanings – specific fire, specific ritual and specific deity. And most important thing is यमधर्मराज will use the word अङ्गिन in all the three meanings indiscriminately. Therefore it requires our agility of the intellect to apply the appropriate meaning in the context.

Now looking at the first line नचिकेतस् tells O यमधर्मराज! teach me that अङ्गिन. Here which meaning is most appropriate one? Meaning number two is the most appropriate one. Teach me that ritual. What type of ritual? खर्ब्यम् – which ritual will lead a person to heaven. So खर्बलोकरस्य प्राप्तिसाधनभूतम् अङ्गिनम् please teach me. So अद्योषि – you are aware of that ritual. अद्योषि means you know that ritual. And therefore what should you do? त्वम् प्रब्रह्मि – may you impart that knowledge to me also. And here another important idea

नचिकेतस् tells that a particular ritual will lead to heaven is a matter of faith. In fact, the very heaven itself is a matter of faith because I have never seen it, nor does anyone come and tell me that he has seen it. Therefore the very existence of heaven is a matter of faith. And that I will continue to exist after death is a matter of faith. And that I can go to heaven is a matter of faith. And that this particular ritual will take to heaven is a matter of faith. In short, the entire ritualistic portion is faith-based. If one has no faith the rituals will not be much meaningful to him. I have to prescribe rituals for some other purposes. I should stop all heaven, पुण्यम् and all and then I have to tell you do this and your health will improve, etc. नचिकेतस् is aware of that and therefore he says श्रद्धानाय महाम् – so O यमधर्मराज! I have faith in the वेदs, I have faith in the rituals, I have faith in the heaven. And therefore please teach me that ritual and I will give this ritual to all those people who have got faith. So from this we come to know another important qualification of नचिकेतस् which is शास्त्र श्रद्धा. These are all indirect lessons. So शास्त्र श्रद्धा, वैदिक श्रद्धा आस्तिक्यम् is something नचिकेतस् enjoys. And now नचिकेतस् concludes saying एतत् द्वितीयेन वरेण वृणे – I am asking for this ritual through the second boon. Continuing;

मन्त्र 1-1-14

प्र ते ब्रवीमि तदु मे निबोध स्वर्यमन्दिनं नचिकेतः प्रजानन् ।
अनन्तलोकास्त्रिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायाम् ॥ १४ ॥

So the previous two मन्त्रs are the words of नचिकेतस्. Now in the following मन्त्र the reply of यमधर्मराज follows.

नविकेतः – O नविकेतस्! स्वर्यम् अ॒णिं प्रजानन् – यमधर्मराज first acknowledges saying that I know that ritual. Here the meaning of अ॒णिं is ritual. स्वर्य अ॒णिं means a ritual leading to heaven, प्रजानन् – I know very well. And not only I know very well I am not going to keep it a business secret, प्रब्रवीमि ते – I shall clearly teach that to you, I shall impart that knowledge to you certainly, निबोध – may you know that, may you understand that from me. what is the glory of that अ॒णिं? And here the beauty is as even you read the glory you have to take the meaning of अ॒णिं appropriately. He says the first glory is अनन्तलोकास्मि – स्वर्णलोकफलप्राप्तिसाधनम्, the ritual is a means to attain the heaven. And अथो प्रतिष्ठाम् – and this अ॒णिं is the substratum of the entire universe. प्रतिष्ठा means the support, the substratum. Now here alone we should be alert. यमधर्मराज says अ॒णिं is the support of the universe. Now if this statement should become meaningful which meaning should we take? Here अ॒णिं as विराट् देवता is the substratum of the universe. विराट् देवता is otherwise called विश्वरूप देवता, समर्पित देवता. More about विराट् we will study later, here note this much विराट् means the विश्वरूपम् as given in the eleventh chapter of भगवद्गीता. And you know that विश्वरूप ईश्वर is the substratum, the support of everything in the creation like the ocean which is the प्रतिष्ठा, the support for all the waves and bubbles and froth etc. Therefore प्रतिष्ठाम्, and then he says that अ॒णिं is गुहायां निहितम् – resides in the heart. So here again we have to apply the appropriate meaning. By अ॒णिं resides in the heart can we take that fire is in the heart? This person will be burnt. Therefore here also the word अ॒णिं mean देवता, this

विराट् देवता is in the heart of the meditators. Why in the heart of the meditators? Because the meditators invoke the deity in their hearts. Like we have got famous picture of आज्जनेय where he tears open his chest and inside there is राम and सीता sitting. What does it mean? Does it literally mean he tears open? It means in his heart the Lord has been invoked by him. Here also the विराट् देवता is in the heart of the meditators. And that is represented by अङ्गिन and such an अङ्गिन I will teach you. More details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

Through the first boon नाचिकेतस् asked for his father's peace of mind and his return back to his father. And now through the second boon नाचिकेतस् is asking for a ritual through which people can attain heaven. And यमधर्मराज accepts and he is teaching the ritual to नाचिकेतस्. The उपनिषत् does not want give the detail of the ritual. Because this is an *Upanishadic* text and therefore the उपनिषत् is not interested in giving us the details of the ritual. The उपनिषत् wants to tell this much that the यमधर्मराज taught the ritual and नाचिकेतस् learnt the ritual. And suppose we get interested in the ritual and forget the उपनिषत् then we have to go back to the कर्मकाण्ड part of the वेदs. And in the कर्मकाण्ड part of the वेदs नाचिकेत ritual is well presented. And therefore whoever is interested in the ritual part c/o कर्मकाण्ड. Therefore the उपनिषत् very briefly mentions that यमधर्मराज taught the आग्नि to नाचिकेतस्. And as I said in the last class the word आग्नि is used in three different meanings and we have to take the appropriate meaning in the context. What are the three meanings?

- 1) आग्नि is equal to the specific fire. Specific fire is that fire which is kindled in a specific way by chanting specific मंत्रs and which is located in a specific होमकुण्ड.
- 2) The specific ritual which is performed through specific fire.

3) The specific deity, in this context विराट देवता, विश्वरूप देवता which is to be invoked in the specific fire. And that देवता is also called आग्नि.

Thus आग्नि is equal to fire, आग्नि is equal to ritual, आग्नि is equal to देवता. And we have to apply appropriately, in the fourteenth मन्त्र we saw अनन्तलोकाप्सिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायाम्. The आग्नि is a means of attaining heaven, it was mentioned. And when I say आग्नि is the means of getting heaven आग्नि means ritual. Then प्रतिष्ठाम् आग्नि is the support of the entire creation. Here the word आग्नि must be translated as विश्वरूप देवता which supports the whole creation. And विद्धि त्वमेतं निहितं गुहायाम् – that very आग्नि is in the heart of the people. Imagine आग्नि is in the heart of the people, what meaning can you take? You cannot say ritual is in the heart of the people, because ritual is outside; you cannot say ritual is in the heart of the people, and therefore by elimination we come to the third meaning the देवता is in the heart of the people. And why is the deity in the heart of the people? Because deity is invoked in the heart. Upto this we saw in the last class. Continuing;

मन्त्र 1-1-15

तोकादिमन्त्रिनं तमुवाच तरमै या इष्टका यावतीर्व यथा वा ।
स चापि तत्प्रत्यवदयथोक्तं अथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

So this मन्त्र is the words of the उपनिषत् itself while the previous मन्त्र is said by यमधर्मराज. So उपनिषत् comes aside and is giving a report of what happened between यम and नचिकेतस्. यमः तरमै तं आग्निम् उवाच – मृत्युः तरमै तं आग्निम्

उवाच. तरमै नविकेतसे – to नविकेतस् so यमधर्मराज taught नविकेतस्, तं अग्निम् – that specific अग्निं. Again you have to ask the question ‘what do you mean by the word अग्निं?’ So you have supply यमधर्मराज taught that अग्निं which is the ritual. He taught the entire ritual. What do you mean by teaching ritual? He taught everything that is connected with the ritual. And what are the things connected with the ritual? A few items are mentioned. **या:** इष्टका: – so before starting the ritual the first thing is the invocation of the specific fire in a particular होमकुण्ड called the fire trough and that होमकुण्ड also cannot be as we like but there are specifications. The type of bricks to be used in preparing the होमकुण्ड. And even while preparing bricks what all मन्त्रas should be chanted. So you can imagine the details in कर्मकाण्ड. In fact you will get वैराग्यम्. So there is a particular मन्त्र which is chanted for the following particular purpose. For a particular ritual they have to milk the cow. And before milking the cow the calf will drink the milk as it has the fundamental right. And after the calf has drunk to some extent the calf has to be driven away and the cow has to be milked. And to drive away the calf you have to use a particular type of stick. And when you are plucking that stick from the tree you have chant a मन्त्र.

इषे त्वोर्जे त्वा वायव स्थोपायव स्थ देवो वः सविता प्रार्पयतु
शेष्ठतमाय कर्मणे ॥ यजुर्वेद ॥

This is the first मन्त्र of यजुर्वेद. So therefore to prepare the bricks there are the मन्त्रas and what should be the size of the bricks. In fact, they say we developed the science of geometry

for preparing the छोमकुण्ड. It is called शुल्व सूत्राणि or शुल्ब सूत्राणि. We have special सूत्रas called mathematics सूत्रas to prepare छोमकुण्ड. Therefore what should be the length of the bricks, breadth of the bricks, thickness of the bricks. And having decided the size then यावतीर्वा – how many such bricks should be used? If it is given a particular number of bricks then that many bricks only should be used, neither one less nor one extra brick. So यावतीः means the number, या: means the type and size of the brick. And यथा ता – not only the size and number are specified but also the way in which these bricks should be arranged. Whether should it square or rectangular, semi-circular, and depending upon the specific shape the छोमकुण्ड will also change. आहवनीयाग्निः, दक्षिणाग्निः, गार्हपत्याग्निः, सभ्याग्निः, आवस्थ्याग्निः these are all names of specific fires for which square or rectangular, semi-circular, circular etc., छोमकुण्ड are prescribed. All these things यमधर्मराज taught to नविकेतस्. And this is only a limited details. And there afterwards he must have taught him all the oblations to be offered, how to prepare the oblations, some of the oblations are cooked grains, it is not always ghee, and you have got पुरोडाशा which is a material to be offered which is like the pancake. How to prepare such a पुरोडाशा, and for preparing that what materials are required, and how to prepare those materials, all those details यमधर्मराज taught to नविकेतस्. And नविकेतस् did not have pen or pencil or book, or digital recorder etc., he was such a brilliant student that he absorbed like a sponge everything that was orally taught to him. This indicated his मेधाशक्ति which is supposed to be another

important qualification for a *Vedic* student. Not only for a कर्मकाण्ड student but even for a ज्ञानकाण्ड student. What is मेधाशक्ति? ग्रहण-धारण शक्ति – capacity to receive the teaching and capacity to retain the teaching. Reception and retention put together is called मेधा. Both *Vedic* and *Vedantic* students require that. That is why we have prayers asking for मेधाशक्ति. There is a मेधासूत्रम् and many ब्रह्मचारिः perform समिधादान ritual. Many people don't know such a ritual exists at all. In this समिधादानम् ब्रह्मचारि says

मयि मेधां मयि प्रजां मर्यादिनस्तेजो दधातु । मयि मेधां मयि प्रजां मर्यान्द्र इन्द्रियं दधातु । मयि मेधां मयि प्रजां मयि सूर्यो श्राजो दधातु ॥

He asks for several qualifications but this मेधाशक्ति he repeats several times – मयि मेधाम्. Therefore we come to know that नविकेतस् had मेधाशक्ति. And through the story what is the instruction given to us? We also should develop मेधाशक्ति. Otherwise you have to come to every class with fresh minded, clean slate. So therefore नविकेतस् grasps, and not only did he grasped he repeated the whole thing to यमधर्मराज. स चापि तत् प्रत्यवदत् – that student नविकेतस् also repeated the whole thing in front of यमधर्मराज. This is the method of teaching used in those days. Before the second class is taught the condition is the student must summarize the first class. And suppose the student is not able to that no more further class. What is the use of teaching further one when the previous one itself is not there. That is the so rigorous the tradition and that is why for thousands of years it could be maintained well. And therefore

प्रत्यवर्द्धत् – न चिकेत स् repeated, यथा उक्तम् – exactly as it was taught to him. So thus यमधर्मराज taught अग्निं, the ritual. And not only that यमधर्मराज taught one more item. How to invoke the विश्वरूप देवता in that specific fire. विश्वरूप देवता here means the lord as the total gross universe. समष्टि स्थूल प्रपञ्च सहित चैतन्यम् विश्वरूपः. The Consciousness inherent in the macrocosmic universe or the macrocosmic universe blessed by Consciousness is called विराट् or विश्वरूप. This we read in विष्णुसहस्रनाम as

भूः पादौ यरय नाभिर्-वियदसु-रनिल-चन्द्रसूर्यो च नेत्रे

and at the end

रं म्यते तं त्रिभुवनवपुषं विष्णुमीशं नमामि ॥

That त्रिभुवनवपुष् विश्वरूप is here called विराट्. And this विराट् देवता can be invoked in that very same fire where the ritual is done. And if a person invokes the विराट् देवता in the fire and meditates upon the देवता it is called उपासनम्. So if a person meditates upon विराट् invoked upon that ritualistic fire that meditation is called विराट् उपासनम्. And this विराट् उपासनम् is an optional exercise. So a person can do this उपासनम् in addition to the ritual or he need not do the उपासनम्. So thus we have got two types of rituals. First one is called केवल कर्म, mere ritual which is not clubbed with विराट् उपासनम्. Just say the मन्त्रas, pour the आहृतis and finish the कर्म. This is called केवल कर्म or उपासन रहित कर्म. And there is a second type of ritual where the ritual is reinforced with the विराट् उपासनम्. And that is called उपासन सहित कर्म. Ritual with meditation and ritual without this meditation. Of these two which one is

more powerful? Naturally we can imagine the ritual with meditation is more powerful. Therefore naturally the result also will be different. Then the question is what will be the difference in the result. The difference is mere ritual will give lower heaven. In heaven itself there is a gradation – lower and higher. Lower ones are भुवर्लोक, सुवर्लोक, महर्लोक, जनलोक, etc. The higher one is ब्रह्मलोक. So केवल कर्म will produce स्वर्गलोक whereas उपासन सहित कर्म will produce ब्रह्मलोक फलम्. So उपासन रहित कर्मणा स्वर्ग प्राप्ति. उपासन सहित कर्मणा ब्रह्मलोक प्राप्ति. All these are not said here but we have to supply in this मन्त्र. And therefore यमधर्मराज wanted to teach उपासनम् also. First he taught अग्निं, the ritual and there afterwards he taught आग्निं, the देवता. And that is why in the मन्त्र there is a word लोकादिं अग्निम्. लोकादि means विराट् देवता. Why विराट् देवता is called लोकादि? Because विराट् is supposed to be born before the arrival of the fourteen लोकs. And from विराट् शरीरम् alone the लोकs generated. That is why in पुरुषसूक्तम्

तस्माद्विराट्जायत । विराजो अधि पूरुषः । स जातो अत्यरिच्यत ।
पश्चाद्गृह्णिमथो पुरः ॥ पुरुषसूक्तम् ४ ॥

पश्चाद् भूमिः. First विराट् came and thereafter only भूमिः etc., came and therefore विराट् is लोकानाम् आदिः, the one who is the beginning of the creation. And that विराट् देवता also यमधर्मराज taught. In short, he taught both the कर्म as well as the उपासन. अथ मृत्युः तुष्टः – so when नविकेतस् learnt both the कर्म and उपासन and repeated the entire thing exactly as taught यमधर्मराज was very very happy. Which teacher will not

be happy? So therefore यमधर्मराज also was तुष्टः – very happy. And therefore he wanted to give a bonus boon. There is a regular three boons but he wanted to give extra boon like they give increment for performance. Therefore the उपनिषत् says पुनः एव आठ – यमधर्मराज uttered the following words to नचिकेतस्. So the word अस्य in षष्ठी विभासि, for grammar students, is grammatically hanging. So you will have to supply a word प्रत्युच्चारणेन. अस्य प्रत्युच्चारणेन तुष्टः. यमधर्मराज was happy because of the repetition of नचिकेतस्. यमधर्मराज who was happy with the exact repetition of his teaching by नचिकेतस् uttered the following words given in the next मन्त्र.

मन्त्र 1-1-16

तमब्रवीत् प्रीयमाणो महात्मा वरं तवेहाय ददामि भूयः।
तवैव नाम्ना भविताऽयमग्निः सूडकां चेमामनेकरूपां गृहाण ॥ १६ ॥

So the उपनिषत् continues. महात्मा यमः तं नचिकेतसम् अब्रवीत् – यमधर्मराज addressed नचिकेतस् thus. Here यमधर्मराज is called महात्मा – generous minded यमधर्मराज. Why because he is giving plenty of bonus, that requires a generous heart. Here आत्मा means heart. महान् आत्मा अन्तःकरणम् यस्य – the one who has got heart to give plenty. And why did he give? प्रीयमाणः – pleased यमधर्मराज. So this generous यमधर्मराज was very pleased with नचिकेतस् and तं नचिकेतसम् अब्रवीत् – he addressed नचिकेतस् thus. And from the second line onwards is quotation यमः उवाच. What did यम say? अद्य तव वरं भूयः ददामि – I shall give you extra boon. इह – here and now. So here and now straightaway I will give. So तव – to you, भूयः वरं ददामि इह अद्य – here and now. In fact, he

gives two gifts to नाचिकेतस्. The first gift is अयम् आङ्गिः तत्वै नाम्ना भविता – hereafter this ritual, आङ्गिः will be known by your name. Until now this ritual was not named at all. It was called a ritual leading to heaven. Now we are going to name this ritual as नाचिकेताङ्गिः. So you would have heard this word those who have gone through the अरुण प्रङ्जः सूर्य नमस्कार मन्त्र, often this expression comes

नाचिकेतमुङ्गिनच्चिन्वानः । प्राणान्प्रत्यक्षेण । कमुङ्गिनच्चिन्तुते ॥
तौतिरीयारण्यकम् / अरुण प्रङ्जः १-२२-११ ॥

नाचिकेतमङ्गिनं चिन्वानः is popular in the वेद. Therefore यमधर्मराज says here afterwards the ritual will be known by your name. Not only that, I am not satisfied with this gift I want to give something concrete and solid. This is only naming. So यमधर्मराज must have look around, and found nothing, so therefore he looked at his own body and he had a lot of ornaments. So he just took out the costliest ornament. अनेकरूपां सूडकाम् – that necklace with multifarious color and different colors indicate different types of gems.

वज्र-वैदूर्य-माणिक्य-गोमेदक-पञ्चराग-मरकत-नील-मुक्ता-
प्रवालारव्य नवरत्न तेजोविशिष्ट

These are all different gems with different colors and therefore अनेकरूपाम्. Here the word रूपा means वर्ण. सूडकाम् – necklace, may you receive from me as gift. What नाचिकेतस् does with the necklace is not mentioned here but we come to know from the later portion नाचिकेतस् receives perhaps, he saw and he admires ‘wonderful माता, beautiful, you keep with yourself.’ So नाचिकेतस् returned the माता with thanks. Why he

returned we will come to know later, नाचिकेतस् is not interested in any one of these. Therefore he returned. Continuing;

मन्त्र 1-1-17

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृतरति जन्ममृत्युं।
ब्रह्मजग्नं देवमीड्यं विदित्वा निचार्येऽमाँ शान्तिमत्यन्तमेति ॥ १७ ॥

So when नाचिकेतस् returned the माता, the material gift because he was thinking of the highest. Now in these two मन्त्राः seventeen and eighteen the उपनिषत् talks about the benefit of this ritual and that if it is performed along with the उपासना also. So विराट उपासना सहित नाचिकेत कर्मणः यागस्य फलम्. The benefit of नाचिकेत ritual performed along with विराट उपासनम्. Now here the उपनिषत् tells what are the conditions to be observed if the results should be gained. Remember rituals they can produce the result not only depending upon the way the ritual is performed, but also depending upon the general lifestyle of the person also. If he has got आचार, अनुष्ठान etc., if he is a person of character, then the ritual will produce one type of result. And if a person doesn't have that certainly the ritual will produce lesser result only. That is why in our tradition the efficacy of any pursuit depends upon even the character of the person. When we talk about allopathic medicine they don't talk about the character of the doctor. It is not insisted upon when they join the medical college or during their study or even after their study they don't say सत्यं वठ, धर्मं चर, do पूजा, be devoted, etc. But in आयुर्वेद field they say the doctors diagnosis and medicine will be effective if the doctor

has got श्रद्धा, भक्ति, आचार etc. It is not only for medicine, but also for astrology. It all depends upon the character. And therefore these conditions are also to be fulfilled to get the maximum result out of कर्म उपासन समुच्चय। First we will see the conditions – what should be the lifestyle or the character of the person. The उपनिषत् says suppose the ritualistic is a complete person, completely refined person, grown up externally and internally also, a mature person, a whole person. How does a person become a whole person? What makes a person complete especially in worldly? The उपनिषत् says a person will become complete if he has gone through three ideal relationships in life. It is the relationship that contributes to the mental sanity, mental health. What are those three relationships which will determine the inner health of a person?

- 1) The first relationship is with the mother. All these are now accepted by psychology. They say the mother child relationship will determine the mental health of the child to a great extent. Right from pregnancy onwards upto a particular age. The first relationship is with the significant other, as called in psychology. Significant other means the other person who is very important in your life. Mother is a significant other person in your life. Then the next significant other is पितृमान्, father. This is said in बृहदारण्यकोपनिषत्.

मातृमान् पितृमान् आचार्यवान् ब्रूयात् तथा तत्त्वेतिरब्रवीद् ॥
बृहदारण्यकोपनिषत् ४-१-२ ॥

Then the next relationship, at least in the olden tradition, आचार्यवान्, teacher. The one who has gone through a good

relationship with आचार्य. The teacher becomes the significant other because in the olden days the system was गुरुकृत सम्प्रदाय. When you are meeting a teacher for one hour who is taking non-detailed English in college and then he goes his way and you go your way. And there is no character coming up at all. That is not but in the olden days the student was called अन्तेवासि – the one who moves with the teacher all time. How the teacher interacts with the people, how he addresses the people, how he faces the adversity, all these things the student will be observing. In fact, the child learns more from observation rather than your verbal teaching. It is called non-verbal communication. The children learn more through non-verbal communication than the verbal. So thus मातृमान् plus पितृमान् plus आचार्यवान् is a complete person. And therefore the उपनिषत् says त्रिभिः मातृपित्राचार्यैः सनिधं एत्य प्राप्य, सनिधम् means सम्बन्धम् – relationship, relationship shapes a person. So the duty of the parents is not merely providing food, clothing, shelter and Lkg but it is shaping the relationship.

2) The next relationship is त्रिकर्मकृत्. Suppose a person performs the three basic कर्मs prescribed in the scriptures.

a) First is prayer इज्या. It is considered to be compulsory for everyone. You can call it यज्ञा or पूजा or prayer.

b) आध्ययनम् – the study of scriptures. It is supposed to be compulsory for everyone. Unfortunately the biggest misconception now prevalent is the study of the scriptures is required only for those who follow ज्ञानमार्ग. So others think that they have decided to follow भक्तिमार्ग and hence they

don't require ज्ञानम्. Only those who are following ज्ञानमार्ग alone need classes, let them follow ज्ञानमार्ग, we are all the followers of कर्ममार्ग and भूतिमार्ग and राजयोगमार्ग. Thus people think that only one fourth should study the scriptures. But this a very very unfortunately misconception that the scriptural study has never been given importance. People ask why do you study all these things. Aren't they mere intellectual trips? Won't it do to take the names of राम, कृष्ण, etc.? So here the उपनिषत् tells clearly scriptural study is compulsory for all the people whatever be their position.

c) दानम् – charity which is very much emphasized in Hinduism which we never practice at all and many people think that Hinduism doesn't have charity at all. We have to learn it from other religions we think, other religions may practice it but we are not practicing it but our religion emphasizes charity.

So इज्याध्ययनदानानि are called त्रिकर्मणि. त्रिकर्मकृत् means one should follow this regularly. This is the second condition. And if a person follows these conditions – three types of relationships and three types of कर्मs fulfilling these conditions suppose a person performs the नाचिकेत ritual. So that is the topic under discussion. Fulfilling these conditions suppose a person performs the नाचिकेत ritual. How often? त्रिणाचिकेतः – performs the ritual three times during his lifetime. So this is केवलकर्म. And suppose he performs the उपासन also. ब्रह्मजज्ञं देवं ईड्यं विदित्वा, ब्रह्मजज्ञम् means विराट् पुरुषः. Here the word ब्रह्मजः means the one who is born out of हिरण्यगर्भ. विराट् is

born out of हिरण्यगर्भः. And not only is he ब्रह्मजः but also ज्ञः – the omniscient, सर्वज्ञः इति अर्थः. And देवम् means देवता, so the विराट् देवता who is omniscient, who is born out of हिरण्यगर्भः, and ईश्यम् – the most adorable lord, and विदित्वा – suppose this नाचिकेत �ritualist knows this विराट् देवता and निचारय – meditates upon this विराट् देवता. If a person does all these aforesaid things उपासन सहित नाचिकेत ritual the result is अत्यन्तम् शान्तिम् एति – he will attain the greatest benefit called ब्रह्मलोक प्राप्ति, the highest heaven. What is that highest heaven? अत्यन्तम् शान्तिम् – which gives the greatest peace and happiness.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-1-17 Continuing;

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृतरति जन्ममृत्युं ।
ब्रह्मजडां देवमीडयं विदित्वा निचारयेमाँ शान्तिमत्यन्तमेति ॥ १७ ॥

Through the second boon नचिकेतस् asked for a ritual leading to the heavens and यमधर्मराज taught the ritual. And appreciating the learning power of नचिकेतस् यमधर्मराज gave an extra boon by naming the ritual नाचिकेताभिः. And even though नचिकेतस् wanted a ritual only for going to the heaven यमधर्मराज gave an extra knowledge also and that is the knowledge of विराट् उपासन – meditation upon the विराट्, the macrocosmic lord. And this विराट् उपासन can be combined with नाचिकेता ritual in which the very fire used in the ritual will represent the विराट् देवता. And if a person combines the ritual and meditation naturally the ritual will have extra efficacy. And therefore the benefit will also be higher than mere ritual. And that benefit is being talked about in these मन्त्रs seventeen and eighteen. Mere ritual will lead to lower स्वर्गलोक and meditation mixed ritual will lead to higher स्वर्गलोक. उपासन शहित कर्मणा स्वर्गलोक प्राप्ति and उपासन सहित कर्मणा ब्रह्मलोक प्राप्ति. Higher स्वर्गलोक is called ब्रह्मलोक. And this ब्रह्मलोक फलम् is mentioned in मन्त्र seventeen which we were seeing in the last class. And यमधर्मराज said if a ritual and the meditation should bless a person he should lead a proper life also. A person without character cannot get full benefit of practicing the religion. I cannot lead an immoral life and do a

पूजा and expect a complete benefit out of it. We don't say benefit will not come but the benefit will be diluted by, neutralized by my way of life. And therefore आचार अनुष्ठान also must go along with कर्मकाण्ड. Therefore त्रिष्णाचिकेतः श्रिभिः एत्य सन्दिधं त्रिकर्मकृत् all representing a religious life. and such a person if he performs mere ritual without meditation he will get स्वर्णलोक फलम्. And what is स्वर्णलोक फलम्? जन्ममृत्यु तरति – going to स्वर्ण means crossing birth and death which means the attainment of immortality, अमृतत्वम् प्राप्नोति. But here we should note a point which we have already seen before. When we say the heavenly people cross mortality it only means relative longer life. Heaven cannot give absolute immortality because we have already seen Self-knowledge is the only means of absolute immortality. So whatever immortality is accomplished by rituals will be a relatively longer life. Therefore जन्ममृत्यु तरति means आपेक्षिक अमृतत्वम् प्राप्नोति they attain relative immortality. This is for mere ritual. Suppose the ritual is reinforced with meditation the फलम् will be as यम said ब्रह्मजड़ं देवमीडयं विदेत्वा. And suppose a person practices विराट उपासन also invoking the विराट in the fire and निचारय – साक्षात्कृत्य or invoking or becoming one with विराट. So the oneness through meditation is called निचारय. So having meditated upon विराट as oneself, आत्मभावेन दृष्ट्वा, अत्यन्तम् शान्तिम् एति – he will attain the highest peace of mind, the greatest peace of mind he will attain, which means ब्रह्मलोकम् प्राप्नोति. Very careful. Here अत्यन्तम् शान्तिम् does not mean liberation. Because we have said कर्म with उपासन also will not lead to liberation, but he will get a

better benefit than स्वर्गलोक and that is ब्रह्मलोक. And peace in ब्रह्मलोक is supposed to be superior to peace in स्वर्गलोक. Because ब्रह्मलोक is the seventh heaven. In fact, ब्रह्मलोक is considered to be the highest pleasure in the relative world. Upto this we saw in the last class. Continuing;

मन्त्र 1-1-18

त्रिणा॒चिकेत॒ऋयमेतद्विदित्वा॑ य एवं॑ विद्वौश्चिनुते॑ नाचिकेतम्।
स मृत्युपाशान्॑ पुरातः॑ प्रणोद्य॑ शोकातिगो॑ मोदते॑ स्वर्गलोके॑ ॥ १८ ॥

This **मन्त्र** is almost the repetition of the previous **मन्त्र**. This talks about the benefit of practicing कर्म उपासन समुच्चय, combining the ritual and meditation. So what are the conditions? **त्रिणा॒चिकेत**: – suppose a person performs **त्रिणा॒चिकेत** ritual thrice in his life. And how does he perform? **त्रयम्॑ एतत्॑ विदित्वा॑** – knowing the three important factors very clearly. What are those three important factors? ‘या इष्टका यावतीर्वा यथा वा’ – the three factors given in the second line of the fifteenth **मन्त्र**. **या:** इष्टका: – what are the types of bricks to be used in performing the ritual, **यावतीर्वा** – how many bricks are to be used in constructing the होमकुण्ड, and finally **यथा वा** – not only the number of bricks should be appropriate but also the form of होमकुण्ड, the arrangement of होमकुण्ड – whether should it be circular, rectangular, semi-circular; rules are prescribed and according to those rules the होमकुण्ड is made. These are the three factors which belong to the ritual and therefore **एतत्॑ त्रयम्॑ विदित्वा॑** – suppose a person knows them, and **य एवं॑ नाचिकेतं॑ चिनुते॑** – suppose a person performs नाचिकेत ritual. Very careful, here the word is **नाचिकेतम्**, it is

not the name of student here, it is the name of the ritual. Therefore नाचिकेतमन्मि॑नं नाचिकेतम् कर्म विनुते – performs. Literally विनुते means kindling the fire. Suppose a person kindles the नाचिकेत fire (and you have to supply) and performs the ritual. What is the use of merely kindling the fire? It should be followed by performance. And not only does he perform the ritual विद्वान् – suppose he practices उपासना also. Here the word विद्वान् means उपासकः. In certain contexts the word विद्वान् means आत्मज्ञानि, in this context the word विद्वान् does not refer to a ज्ञानि but an उपासकः. What उपासकः? विराट् उपासकः सन् नाचिकेतम् अन्मि॑नं विनुते. In short, suppose a person combines the ritual and meditation, then what will happen to him? सः मृत्युपाशान् पुरतः प्रणोद्य – that seeker will break or destroy the shackles of death. मृत्युपाश means shackles of death or mortality or limitations. The rope of यम्, the shackles of यमधर्मराज, पुरतः प्रणोद्य – he destroys even before his death. खर्गलोके मोढते – after the fall of this body, this उपासक will straightaway go to ब्रह्मलोक. And what is the way to ब्रह्मलोक? We have seen in मुण्डकोपनिषत् that this जीव or the सूक्ष्म शरीरम् will penetrate the head called ब्रह्मरन्द्रम्, and then it goes through a special path known as शुक्ल गति which will penetrate through the solar disk,

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । तत्वं पूषन्पातृण्
सत्यधर्माय दृष्टये ॥ ईशावास्योपनिषत् १७॥

It is said in ईशावास्योपनिषत् that the path of the उपासक passes through the solar disk and he will go to ब्रह्मलोक. This is as described in the scriptures the path of the उपासक. Through

which path does a ज्ञानि travel? Don't answer the question! ज्ञानि will never travel, it is the उपासक who travels who falls in the category of अज्ञानि. This अज्ञानि उपासक will pass through ब्रह्मरन्दम् through the solar disk and go to ब्रह्मलोक. Here स्वर्गलोक means ब्रह्मलोक. Why that meaning is given? Because we are talking about a person who has practiced कर्म उपासन समुच्चय, therefore he will go to ब्रह्मलोक and मोदते – rejoices. What type of enjoyment? We also enjoy life. But the problem is in मनुष्यलोक almost the every enjoyment is either preceded by or followed by equally intense sorrow whereas in ब्रह्मलोक joy dominates, sorrow is insignificant, almost zero. If in ब्रह्मलोक sorrow is zero it will be equal to liberation. And therefore शोकातिनः – having transcended sorrow predominantly this उपासक will rejoice in ब्रह्मलोक. This is the benefit of कर्म उपासन समुच्चय. Continuing;

मन्त्र 1-1-19

एष तेऽग्निर्नाचिकेतः स्वर्ण्यो यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तर्वैव प्रवक्ष्यान्ति जनासः तृतीयं वरं नचिकेतो वृणीष्व ॥
१४ ॥

In this मन्त्र the second boon is being completed. The conclusion of the second boon. यमधर्मराज addresses नचिकेतस् हे नचिकेतः एषः ते अग्निः – O नचिकेतस्! This is the अग्निं. What type of अग्निं? स्वर्ण्यः अग्निः – this is the अग्निं which is a means to attain the heaven. स्वर्ण्यः means स्वर्गप्राप्ति मार्गः or साधनः. When it is said this is the अग्निं which leads to heaven what is the meaning of the word अग्निं? Here अग्निं means the ritual. So this is the ritual which is a means to attain

the heaven. And for whose benefit have I taught this ritual? ते – which has been taught for your benefit because you have demanded this through second boon. And you should remember the intention of नाचिकेतस्. नाचिकेतस् wanted this ritual not for his own personal purpose, it is meant for the benefit of the society. नाचिकेतस् is neither interested in कर्म nor interested in उपासन, he has gone beyond कर्म and उपासन, he is interested only in ज्ञानम्. How do you know? We know that from the third boon. So therefore this is for the benefit of the society. And therefore यमधर्मराज reminds यम् अतृणीथा: – so O नाचिकेतस्! You have asked for this ritual, यम् means अनिम् नाचिकेतमनिम्, अतृणीथा: means you have asked for. and how did you seek this? द्वितीयेन वरेण – by way of encashing the second boon you have asked for this ritual. Then यमधर्मराज reminds the bonus boon also, एतम् अनिं जनासः तवैव प्रवक्ष्यन्ति – hereafter the people will know this ritual only by your name. That is the additional boon I have given. जनासः means जना:. It is a *Vedic* संस्कृत. Here the word अनिम् means both the fire and the ritual. Both the fire and the ritual will be known by your name, i.e., नाचिकेतानिः. So with this the second boon is over. And therefore यमधर्मराज says I have offered you one more boon. And therefore I am indebted to you. Unless you encash the third boon my conscience will not be satisfied, and therefore whether you remember or not I do remember. Therefore he says हे नाचिकेतः तृतीयं वरं वृणीष्व – O नाचिकेतस्! don't forget please ask for the third boon also. Now नाचिकेतस् has to ask for the third boon which comes in the next मन्त्र.

येयं प्रेते विचिकित्सा मनुष्योऽस्तीत्येके नायमस्तीति चैके ।
एताद्विद्यामनुशिष्टस्त्वयाऽहं वराणमेष वरस्तृतीयः ॥ २० ॥

With the previous मन्त्र the second boon topic is over which started from मन्त्र twelve. Twelve to nineteen is the topic of second boon. Tenth and the eleventh मन्त्र is the topic of first boon which was father's peace of mind. The second boon is the ritual for heaven and ब्रह्मलोक. Now comes the third boon asked in the twentieth मन्त्र and through this मन्त्र alone ज्ञानिकेतत्स् is asking for Self-knowledge or आत्मविद्या. Here alone we are going from कर्मकाण्ड to ज्ञानकाण्ड. In the second boon we dealt with the ritualistic section of the वेद, otherwise called वेदपूर्व. And now in the twentieth मन्त्र there is a transit from वेदपूर्व to वेदान्त, religious portion to philosophical portion. The entire कठोपनिषत् is an answer to the third boon alone. And therefore this twentieth मन्त्र is a very important मन्त्र because it is the foundation for कठोपनिषत्. In every उपनिषत् the basic question is important. In मुण्डकोपनिषत् what was that basic question?

शौनको हृ वै महाशालोऽग्निरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥
मुण्डकोपनिषत् १-१-३ ॥

In केनोपनिषत् what was that basic question?

केनोषितं पतति प्रेषितं मनः ॥ केनोपनिषत् १-१ ॥

For कठोपनिषत् what was that basic question? This question येयं प्रेते विचिकित्सा मनुष्ये. Therefore you should remember

this मन्त्र. What is the question? नाचिकेतः उवाच – नाचिकेतस् asked. मनुष्ये प्रेते इयं विचिकित्सा वर्तते– with regards to a dead person there is a following doubt. विचिकित्सा means संशयः. And what is the field of doubt? A person who has died; you can extend it to the animals also, plants also. So the question is regarding the mystery of death. What happens after death? And what is the confusion here? अस्ति इति एके अस्ति न अयम् अरतीति च एके – some people say the individual survives after death. There is a surviving जीव, individual, some people say and that is why they say that the person has gone. Now how can you use the word ‘gone’? Because the dead body has not gone anywhere, the dead body is right in front of me. Still we use the expression the person is gone. That means we seem to believe that other than the body there is another surviving principle which is a mysterious principle, which is an invisible, people call it आत्मा, जीव, soul etc. So people talk about some invisible mysterious principle which survives the death of the person and not only survives it also travels, go to several लोकs etc. And therefore नाचिकेतस् says एके – some people believe in that principle. Whereas न अयम् अरतीति च एके – some other people do not believe that there is something other than the body. According to them the individual is only made up of this body and the death of the body is the death of the individual. They do not accept the surviving soul, a travelling soul, they are नास्तिकs. So आस्तिकs talk about the surviving principle, नास्तिकs refute that. Why there is the confusion? Why does the confusion continue? Why we have been not able to resolve this confusion? This confusion has not been resolved because

the surviving आत्मा is not available for our knowledge. There is confusion because the surviving principle is not visible. I don't see the soul travelling, however much the powerful instrument I use I do not see any soul at all. Or is it at least available for scientific study? Scientists have not been able to prove the surviving principle; if the scientists had discovered that will be one of the topics in the science book where they will talk about the physical properties, chemical properties etc. In fact I heard some scientist wanted to find out the weight of the soul. Therefore they decided to take the weight of the person before death and then takes the weight after death and whatever be the weight loss must be the weight of the soul. And unfortunately the weight has increased it seems. So the soul must have the negative weight! So science has not been able to deal with this topic at all. This topic seems to be beyond the scope of human instruments of knowledge. And therefore we call this topic अपौरुषेय विषयः, a topic which is inaccessible to scientific investigation. Therefore नाचिकेतस् tells O यमधर्मराज! Down below on the earth we are not resolve this problem. The debate is still going on. They are नास्तिकs who say who is father, who is grandfather, what is स्वर्ग, श्राद्ध, तर्पण, all these are bluff. Who knows the forefather is in the heaven? You are wasting money by performing the श्राद्ध. You don't see your grandfather, you don't see the various पिण्डs you are offering, it doesn't travel in front of you. What is the proof? And therefore नाचिकेतस् says O यमधर्मराज! You have to help me. **त्वया अनुशिष्टः** – I want to be instructed by you. With regard to the surviving principle I want to be taught by you,

enlightened by you. अनुशिष्टः – बोधितः, उपादिष्टः. And instructed by you एतत् विद्याम् – I shall know what is the truth. And वराम् एष तृतीयः वरः – this is the third boon of the three boons that you have gifted to me. in short, the question is देह व्यतिरिक्त तत्त्वम् अस्ति वा न वा? Is there a principle other than the physical body? Because as far as scientists are concerned they take the individual as the physical body. They don't believe even in a mind as a separate entity for them mind is nothing but the brain alone. All the emotions are nothing but neurological or electrical responses of the brain or bio-chemical transformation. Ans that is why for emotional problems also they give medicine. Therefore for them you are nothing but your body. And your life begins with the birth of the body and life ends with the death of the body, there is nothing other than the body. For those people here नचिकेतस् is asking is there something other than the body which continues to exist even after burning the body here. This is the question. Now with regard to this question we have to get some clarification. Now we have already seen before that other than the physical body there are three principles in the individual, which we seen in तत्पबोध, and in the previous उपनिषत् गीता, etc. An individual consists of four factors – स्थूल शरीरम्, सूक्ष्म शरीरम्, कारण शरीरम् and आत्मा. And we had also seen before that of these four factors at the time of death the physical body alone perishes. The other three factors i.e., सूक्ष्म शरीरम्, कारण शरीरम् and आत्मा survives according to शास्त्र. And why do not I see them? Because they are invisible. You may not see a thing due to two reasons. It is existent but invisible and the second

reason is it is non-existent. So a thing is not seen either because it is invisible or because it is non-existent. You cannot say whatever is invisible is non-existent. In fact my very speech is invisible which you cannot say is non-existent. Therefore remember what is imperceptible need not be non-existent. Therefore शास्त्र says सूक्ष्म शरीरम् is invisibly existent, कारण शरीरम् is invisibly existent and आत्मा is invisibly existent. Of these principles we have already seen in तत्त्वबोध the सूक्ष्म शरीर and कारण शरीर mixture travels from one place to another. So the traveling principle is सूक्ष्म कारण शरीरम्. And then what about आत्मा? आत्मा is non-traveling principle. So सूक्ष्म कारण शरीरम् and आत्मा survives, they are invisible, but सूक्ष्म शरीर and कारण शरीर travels from one लोक to another and acquires an appropriate physical body whereas आत्मा does not travel.

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ गीता २-२४ ॥

Now since we have got these two surviving principle – सूक्ष्म-कारण principle and आत्मा principle, now the question is निविकेतस् is asking about which one of the two. Because निविकेतस् tells only what is that principle which survives the death of the body. Therefore the निविकेतस्'s question can deal with either सूक्ष्म-कारण शरीरम् or आत्मा. Which one of the two निविकेतस् is asking about? So there is a vagueness. And therefore only निविकेतस् himself clarifies his question in the next section i.e., मन्त्र 1-2-14.

अन्यत्र

धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यतत्पश्यसि तदुद ॥ कठोपनिषत् १-२-१४ ॥

So नचिकेतस् says O यमधर्मराज! I am not interested in the surviving सूक्ष्म शरीरम्, I am not interested in the surviving कारण शरीरम्, I am interested in knowing surviving आत्मा तत्वम्. Therefore the question is देह व्यतिरिक्त आत्माकः. What is that आत्मा which is other than the physical body and which continues to exist even after the fall of the body, that आत्मा I want to know. Continuing;

मन्त्र 1-1-21

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष मा मोपयोत्सीरति मा सजैनम् ॥ २१ ॥

In the twentieth मन्त्र नचिकेतस् has asked for the Self-knowledge. यमधर्मराज is a ज्ञानि and he has got Self-knowledge. And not only is he a ज्ञानि he has got the necessary skill to communicate this wisdom also which means he is not only ब्रह्मनिष्ठः he also happens to be a शोत्रिय who has the methodology of communication. Therefore यमधर्मराज is ready to give this wisdom, but the question is is नचिकेतस् ready to receive it. Because any transaction requires somebody fit to give but it is not enough that somebody is fit to give, somebody must be fit to receive also. Therefore यमधर्मराज wants to know whether नचिकेतस् is पात्रम्, a fit receptacle to receive this wisdom. If नचिकेतस् is not fit then communication will not take place, the teaching will go above the head. And in fact if नचिकेतस् does not understand then no problem, the problem

is if नाचिकेतस् misunderstand. And if he wrongly understands and come down to भूतोक् and then starts teaching also. Then he will become a wrong model which the tradition was very much frightened of. They kept the wisdom very secret before which was even misunderstood that the brahmins were with vested interest did not want to part with this wisdom, that they were selfish, and thus were criticized heavily, but the fact is not that they wanted to keep it secret, they were interested in giving, their worry was if it goes into wrong hands, a wrong tradition will be initiated. And imagine there are so many traditions one right and many wrong, because right can be only one, and wrong traditions can be innumerable. A time will come you don't know which one is right and which one is wrong. It can be a big mess. Lord कृष्ण tells in the third chapter

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ॥ गीता ३-२६ ॥

Never confuse the society by giving this wisdom freely without testing the capability. And therefore we have got an entrance examination which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-1-21 Continuing;

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व मा मोपयोत्सीरति मा सृजैनम् ॥ २१ ॥

In the twentieth मन्त्र नचिकेतस् has asked for आत्मविद्या or Self-knowledge through the third boon which यमधर्मराज had offered to him and यमधर्मराज doesn't want to give Self-knowledge straightaway. Not because यमधर्मराज doesn't have the knowledge but because Self-knowledge should be given only to a fit person. A person fit is called an अधिकारी in the शास्त्रas. The knowledge received by an अधिकारी alone will bless the person. The knowledge will not bless a person if he is an अनाधिकारी. Not only will it not bless a person the chances are that the teaching is misunderstood by a person and still worse that misunderstood teaching might be spread to other people creating a confused blind tradition. And therefore there is a general instruction to all the ब्रह्मविद्या गुरुs that give the teachings only after making sure that the student is an अधिकारी. In keeping with this general instruction यमधर्मराज wants to find out whether नचिकेतस् is qualified to receive this knowledge. Now the question is what are the factors which make a person qualified for this knowledge. This वेदान्त शास्त्र already has indicated those factors which are विवेक, वैराग्य, षट्कसम्पत्ति and मुमुक्षुत्वम्.

a) विवेक means discrimination, discrimination of the fact that Self-knowledge alone will give freedom from sorrow.

Anything other than Self-knowledge cannot give freedom from sorrow or if at all it can give only temporary freedom. So this is called discrimination.

b) And the second is dispassion which is a natural consequence of discrimination. Since I know that the other things and accomplishments in the world cannot give me real freedom I don't consider them as primary in my life. Other than Self-knowledge everything else should become subservient or secondary. This attitude towards other goals of life is called dispassion. It is not hatred towards them but knowing that they cannot solve the human problems for good. This is called dispassion.

c) The third qualification is discipline by which we mean the integration of the personality. The personality consisting of the physical body, sense organs of knowledge and actions, the emotional mind and the rational intellect. All the organs must be healthy and they should function in an integrated manner. It should not be like bullock cart in which one bull is dragging in one direction and the other in another direction. What will happen to the cart? Doesn't move at all. Therefore all our organs and the physical body and the mind and the intellect should function in uniformity. This is called घटकसम्पत्ति in general. This is called discipline, self-mastery, self-integration, self-organization, self-management.

d) The fourth and final one is desire. Intense desire, intense craving for Self-knowledge. Just as a person underwater will have only one desire to come out and breathe.

Thus discrimination, dispassion, discipline and desire – the four D's makes a person आधिकारी. Now यमधर्मराज wants to have an entrance examination to find out whether नविकेतस् has these four D's. Of these four-fold qualification the first examination is regarding the fourth whether नविकेतस् really desires for this knowledge. And this intense desire is called in संरक्षत as either तीव्र मुमुक्षुत्वम् or तीव्र जिज्ञासा. How do you find out whether a person has got intense desire? One method used by the traditional teachers is discourage the student from gaining this knowledge and give as many obstacles as possible, ask the student to come after a month, etc., different methods of putting obstacles the teacher deliberately does that. Not that the teacher wants to hurt the student the teacher wants to find out whether the desire is intense. If the desire is casual the excuses given are plenty for not studying the scriptures. If there is a slightest possibility of a remote drizzle then the class will be bunked. Some excuse or the other, when the desire is feeble excuses are many. When the desire is intense even if it is high fever one cannot give up the pursuit. Therefore यमधर्मराज wants to test नविकेतस् by discouraging him from this knowledge. How does he do that? He says, एषः धर्मः अणुः. धर्मः in this context means आत्मा. Normally the word धर्मः means an ethical way of life, moral way of life. Another meaning of the word धर्मः is आत्मा. How can you give both these meanings? The word धर्मः etymologically means that which sustains the creation. The sustainer is called धर्मः. It is derived from the √ध् to sustain, to hold. धारणात् धर्मः. Ethics or morality is called धर्मः because only ethics or morality keep the society together.

If the value system breaks down, if corruption becomes dominant that society cannot survive. All the other countries acknowledge the fact that India has got everything for progress. Man-power is there, knowledge-power is there, national resources are there and of course we have got wonderful scriptures in our country and in spite of all this we manage to remain at the lowest rung of the ladder because of corruption. Perhaps sooner or later we will reach number one rank in the world in corruption. Therefore if the world has to survive values are required. Therefore values are the sustainer of the society and therefore it is called धर्मः. And extending the same principle आत्मा is also called धर्मः because sooner or later we will see आत्मा is the ultimate substratum of the creation, it is सृष्टि कारणम्, स्थिति कारणम् and लय कारणम्. Since आत्मा sustains the creation आत्मा also can be called धर्मः. अग्रवान् can be called धर्मः. That is why one of the names in विष्णुसहस्रनाम is धर्मः. धर्मः means sustainer. So thus the word धर्मः has several meanings according to the context, in this context धर्मः means आत्मा. Why do we take this meaning in this context? Because in the previous मन्त्र नविकेतस् has asked for आत्मविद्या. And एषः धर्मः – this आत्मा which is there in every living being, which will continue to exist even after the death of the individual – is अणुः. अणुः means like an atom. अणुः literally means atom. In this context you have to take it is *like an* atom. Not that आत्मा is an atom. Why do we say so? Because atom is that which has got the smallest size but we know that आत्मा is all-pervading, which we are going to see it later, therefore आत्मा is certainly not of the size of an atom. Therefore we

should say आत्मा is like an atom. In what sense it is like an atom? Atom is not available for our instruments of knowledge. It is too subtle for us to perceive through the available sense organs. In the same way आत्मा is also extremely subtle for us to understand. And therefore in this context अप्यः means subtle like an atom. इन्द्रिय अगोचरम्, सर्वप्रमाण अगोचरम्. Therefore what? Since आत्मा is extremely subtle O नविकेतस्! You cannot know this आत्मा very easily. It is a tougher course. Therefore take some other simpler subject where you don't require बुद्धि, you don't require finer instruments, you don't require all the qualifications. So this is one discouragement. आत्मा is extremely subtle. Therefore what is the conclusion? जे हि सुविज्ञेयम् – it cannot be easily grasped. There are many people who have been in the field of Self-knowledge for twenty-five years and they say 'I have a doubt regarding आत्मा only, everything else I have understood. I have understood clearly about पञ्चकोशः, अवस्थात्रयम् but they say something called आत्मा that alone I haven't understood.' So thus you can study for years and have a basic doubt regarding आत्मा. And therefore यमधर्मराज says it is not easily comprehensible. And in support of this conclusion यमधर्मराज says देवैः अपि अत्र विचिकित्सितम् – even gods are not able to know this आत्मा then what to talk of ordinary human beings. Even gods who are supposed to have better instruments, in spite of their superior instruments and superior facilities unlike us who are having all sorts of health problems, so even though they have the best body, best mind, best sense organs, best environment, no hunger, no thirst, that means constantly they can study. In spite

of all these facilities देवैः अपि विचिकित्सितम् – this आत्मा was doubted, was not clearly known by even gods, पुरा – long before. So विचिकित्सितम् means संशयितम् सन्दर्भम् इत्यर्थः. This we known from कठोपनिषत् wherein ब्रह्मन् appeared as सगुण यक्ष। This सगुण ब्रह्म itself अग्निं, वायुं and इन्द्रं could not recognize. If सगुण ब्रह्म itself is incomprehensible what to talk of निर्गुण ब्रह्म। If देवैः themselves could not understand what to talk of human beings? And therefore नविकेतस् I think your first two boons were intelligently asked the third boon is a wrong choice. And therefore हे नविकेतः अन्यम् वरं वृणीष – choose some other वरः मा मा उपरोक्षीः – may you not compel me to impart this Self-knowledge. May you not insist upon this particular knowledge. मा अतिसृज – you please leave me. Relieve me from this onerous task. So not only is it difficult for नविकेतस् it is difficult for the teacher also, it is not easily communicable.

आश्चर्यवत्पृथ्यति कथिदेन्माश्चर्यवदुदति तर्थैव चान्यः ।
आश्चर्यवचैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कथित् ॥ गीता २-२४ ॥

The teacher is a wonder, the teaching is a wonder, the student is a wonder, and the greatest wonder is in spite of elaborate teaching the student says I don't understand. That is the greatest wonder. Continuing;

मन्त्र 1-1-22

देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।
वक्ता चास्य त्वाण्नयो न लभ्यो नान्यो वरस्तुल्य एतस्य
कथित् ॥ २२ ॥

नाचिकेतस् is replying to यमधर्मराज. And here we find the brilliance of नाचिकेतस्. यमधर्मराज gave certain reasons to say that this is not a worthy boon. नाचिकेतस् uses the same reason and concludes therefore this is the only worthy boon. So whatever reasons were given for discouragement the same reasons are used for encouragement.

1) Now look at it, he says, देवैः अपि अत्र विचिकित्सितम् – O यमधर्मराज! You say that even gods are not clear about this knowledge. From this what conclusion can we make? This knowledge is extremely rare. If gods themselves do not know what to talk of the ordinary human beings? And since it is the rarest wisdom it must be the most valuable wisdom and therefore I want this wisdom. Because whatever is rare is valuable and whatever is valuable is worth seeking. This is the psychology of every human being also, when you have got something in your house and if no other neighbor has got you are very very proud. Owner's pride, neighbor's envy. So therefore you don't want others to have that. And the others should ask you from where did you get and you try to keep it secret and then ultimately you tell and they go to that shop and they say the last one is sold, not available. And they come and cry in front of you, you are so happy even getting मौका will not give this much of joy. This is the human psychology. Therefore नाचिकेतस् tells if nobody in the world has that wisdom I would like to have exactly that only. This is the first reason.

2) The second reason is हे मृत्यो त्वं न सुज्ञेयम् आत्थ – you say that this teaching is not easily accessible that means I cannot

acquire this wisdom by own independent effort. And therefore I necessarily require a गुरु. Because if it is not easily accessible I should necessarily take an external assistant and I am not going to get such an assistant on the earth because you say that many people do not know. And therefore since I require an external guide I should make use of this opportunity for seeking this knowledge. This is the second supporting reason.

3) The third reason is even if I want a गुरु what type of गुरु should I seek? I would like to have the best गुरु in the world. Everybody wants for everything best only. Compared to human गुरुs a celestial गुरु is definitely better. Not only will he have the knowledge but skill also. And not only that even among gods यमधर्मराज is the best choice. You know why? नचिकेतस्' question is what will happen to the individual after death. So the question is centered on death department. And who is the Lord of death department? यमधर्मराज. So since यमधर्मराज's regular duty is destroying the living beings and so he knows what is destroyed and what is not destroyed. And therefore नचिकेतस् tells as the third reason त्वाहकृ वक्ता अन्यः न लभ्यः – I can never get a teacher, a गुरु who is as great as you. So I need the assistance and you are the best support. And it is the rarest wisdom also.

So because of all these three reasons – that it is the most rarest and valuable one, I need an external assistant and you are the best guide for that purpose – my conclusion is अन्यः एतस्य तुल्यः वरः कथित् न आस्ति – after reconsidering I will again vote for the same boon alone. Therefore is no other boon equal

to this or better than this. Even if you ask hundred times I will answer that only. I need आत्मज्ञानम्. I need आत्मज्ञानम्. Thus जचिकेतस् indicates his तीव्र मुमुक्षुत्वम् for आत्मज्ञानम्. This is the fourth qualification known as desire, तीव्र मुमुक्षुत्वम् तीव्र जिज्ञासा. At the end of the भगवद्गीता Lord कृष्ण tells four qualifications are required to study the गीता. And among those four qualifications कृष्ण emphasizes one qualification – शुश्रूषा. न चाशुश्रूषवे वाच्यं न च मां योऽश्यसूयति ॥ गीता १८-६७ ॥

शुश्रूषा means श्रोतुम् इच्छा, an intense desire to listen to the teachings coming from a competent गुरु. This desire should become intense as much I desire for food, as much I desire for breathing. Continuing;

मन्त्र 1-1-23

शतायुषः पुत्रपौत्रान्वृणीष्वा बहून्पशून् हस्तिहिरण्यमध्वान् ।
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥ २३ ॥

Now यमधर्मराज is giving the second test. The first test जचिकेतस् cleared. In the second one is about the वैराग्यम्, dispassion. Now when I have got a desire for something my desire for that is indicated by my willing to sacrifice to the things for the fulfilment of that desire. What all I am ready to sacrifice to fulfil that desire. Directly proportional to the sacrifice is the intensity of desire. For a feeble desire I am ready to sacrifice only minor things. When the desire is more my willingness to sacrifice also becomes more and more. Even a book, when you see a book and you just browse through it and like it, you say that I would like to buy the book. And then look

at the price. Three hundred and ninety five rupees. Now there is a tug of war. Now for getting this book how much amount I am ready to sacrifice? Suppose the desire for the book is only feeble then seeing the amount we will keep the book down. But suppose you find it is so nice then there is a tug of war. Now desire is directly proportional to the quantity you are ready to sacrifice. And therefore यमधर्मराज is tempting नविकेतस् by offering several things instead of आत्मज्ञानम्. In the place of आत्मज्ञानम् I am ready to give all these worldly gifts. Now you have to decide whether you would sacrifice the gifts and choose आत्मज्ञानम् or whether you are willing to sacrifice आत्मज्ञानम्. Great सञ्चास! सञ्चास of आत्मज्ञानम् for getting these worldly benefits. So there is now temptation. First यमधर्मराज offers temptation in the form of this worldly pleasures which any common human being will value. In वेदान्त शास्त्र it is called इष्ट फलम्. All the pleasures of this world यमधर्मराज is offering. What are the common things desired by the people? He gives a list. पुत्रपौत्रान्वृणीष्व. This is the normal course of human being. Get educated, get a job and then get married, have children, educate them, find out a job for them, then put him also in the same lot, i.e., get married. This is the normal human tendency which is called अर्थ काम desire. Ninety-nine percent of the people is carried away by अर्थ काम. Therefore यमधर्मराज says I will give you children, वृणीष्व. And what type of children? शतारुषः. So if they have premature death nothing more shocking than that. The most painful for a parent is seeing the child's death. Therefore यमधर्मराज says 'you won't have that problem children will live longer.'

शतायुषः means hundred years. **बहून् पशून्** – I will give you plenty of cattle wealth. **पशु** represents wealth because in those days cattle represented wealth. That is if you see **बृहदारण्यकोपनिषत्** when जनक has dialogue with याज्ञवल्क्य for every teaching he gives thousand cows.

हस्त्यृष्टम् सहस्रं ठदामीति होवाच ॥**बृहदारण्यकोपनिषत् ४-१-२ ॥**

छस्ति **ऋषभम्**. **छस्ति** means elephant. **ऋषभ** means cattle. **सहस्रम्** means thousand. So that was wealth. So I will give you plenty of cattle wealth. **छस्ति** – elephant. If somebody gifts elephant we should be very careful. It has to be fed properly. So therefore **यमधर्मराज** says **हिरण्यम्** – I will give you sufficient resources to maintain the elephant. And **अश्वान्** – horses also I will give. After giving all these **यमधर्मराज** says **भूमेः महत् आयतनम् वृणीष्व** – you can take the biggest **साम्राज्यम्**, empire as a gift from me where you will have sufficient place to house all the cattle. **शङ्कराचार्य** writes in his commentary you become an emperor, such a big status may you have. Because only emperors can maintain all these things. If all these things are gained by me and suppose I die young. Therefore he says **स्वयं च जीव** – may you yourself live **शरदः यावत् इच्छसि** – as many number of years as you want. Blank cheque! Who is giving the promise? the promise is given by the departmental head and therefore **नाचिकेतस्** will be safe. He will give an authorization letter that any **यमदूत**s come then **नाचिकेतस्** can show this letter – to whomsoever it may concern : never take this person, let him live. So therefore all these pleasures may you have. But you should not ask for **आत्मविद्या**. That is the

condition. So you can see what is the status of नाचिकेतस्. Therefore to know the intensity of your desire you can at regular intervals read this मन्त्रas and ask yourself suppose I am offered like that what will I do? Then you will know where you exactly stand. Wonderful self-examination श्लोक. Continuing;

मन्त्र 1-1-24

एततुल्यं यदि मन्यसे वरं वृणीष्व वित्तं विरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि ॥ २४
॥

यमधर्मराज continues his temptations. He wonders perhaps नाचिकेतस् might have some other types of desires because times are changing. During our times what did we ask our parents? We asked for certain types of toys, certainly not computer games. But nowadays the times have changed therefore the children will ask for only modern days entertainments. And therefore यमधर्मराज says O नाचिकेतस्! I am not sure what is the global trend down below and therefore I will tell you एतत् तुल्यम् वरम् – any other boon equivalent to whatever I have offered. During those days the vehicles were in the form of horses and elephants. Now we are traveling by horses and elephants. Therefore you can add Benz car, BMW, etc. एतत् तुल्यम् यदि वरं मन्यसे – if you want anything equivalent to that वृणीष्व – ask for all those things. All free of cost! वित्तम् – the greater your possessions greater your maintenance cost also. Somebody said that just wind screen was broken and the replacement cost is forty-five thousand rupees. So if you have got a bigger thing proportionately the

maintenance cost is also involved. Therefore यमधर्मराज says वितं च – take any amount of wealth and विरजीविकां च – and also long life which I had already promised. That means I am not asking you to replace the past boons with the present. In addition to what I have offered before you can add these also. Therefore horses, elephants, cows plus vehicles and all those things you can ask. In short, हे नचिकेतः महाभूमौ एषि, we have to supply the word चक्रचर्ति. May you become the emperor of the entire earth. Not one of the kingdoms. महाभूमौ – so in the whole of the earth may you become the साम्राज्या आधिपति, and not only that if I have not included everything in the list, if there are things which I have not mentioned that also you add, कामानां त्वा कामभाजं कर्योमि – I shall make you the enjoyer of all the entertainments in the world and I shall make you the possessor of all the forms of wealth. But one condition you should not ask for आत्मज्ञानम्. So what is the indirect teaching? The indirect teaching is if one has to choose आत्मज्ञानम् one should be mentally ready to sacrifice all these things. Whether one sacrifices or not is not the question. Whether one is mentally prepared to sacrifice all these all things. The one who is mentally prepared has got तीव्र वैराग्यम्. Continuing;

मन्त्र 1-1-25

ये ये कामा दुर्लभा मर्त्यलोके सर्वान् कामाँश्छन्दतः प्रार्थयस्व ।
इमा यामा: सरथा: सतूर्या न ठीट्शा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रताभिः परिचारयस्व नचिकेतो मरणं माऽनुप्राक्षीः ॥ २५
॥

Temptation continues just to find out the intensity of नचिकेतस्'s वैराग्यम्. And in this यमधर्मराज offers some more free gifts, not as a replacement of the previous gift, but to the addition to the previous. What are they? He says, मर्त्यलोके ये ये कामा: दुर्लभाः – what all are the pleasures on the earth which are extremely rare. So make a list of all those pleasures which are extremely rare in the भूतोक. Either it requires extraordinary power or position or wealth, all those rarest of rare pleasures may you make a list of. And then I am going to offer you all of them. Not any one of them again. सर्वान् कामान् प्रार्थयस्व – may you choose all of those pleasures and all of those possessions. छन्दतः – very freely. You need not hesitate that you are taking all of them freely. Don't hesitate, just ask. And having offered all these earthly pleasures यमधर्मराज looks at नचिकेतस्'s expression. नचिकेतस् doesn't show even the remotest form of interest. Now यमधर्मराज is puzzled. So therefore यमधर्मराज wants to tempt him further which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-1-25 Continuing;

ये ये कामा दुर्लभा मर्त्यलोके सर्वान् कामांशुन्दतः प्रार्थयस्व ।
इमा रामा: सरथा: सतूर्या न हीटशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रताभिः परिचारयस्व नविकेतो मरणं माऽनुप्राक्षीः ॥ २५
॥

Through the third boon नविकेतस् asked for Self-knowledge which we saw in the twentieth मन्त्र. And यमधर्मराज does not give the for Self-knowledge immediately. He will give the knowledge only later which we will see in the next session from the eighteenth मन्त्र onwards. Upto that portion नविकेतस् is going to undergo an entrance examination as it were. यमधर्मराज wants to find out whether नविकेतस् is qualified enough to receive this teaching. The qualification is called आधिकारीत्वम् or योग्यता. And to be an आधिकारी one should fulfil four conditions and यमधर्मराज is testing नविकेतस् to find out whether he has got these qualifications. First we found that नविकेतस् is endowed with तीव्र मुमुक्षा or तीव्र जिज्ञासा. Whether नविकेतस्'s desire for this knowledge is incidental, casual or serious. How to find out? यमधर्मराज used the language of discouragement. He said this knowledge is extremely difficult, even देवs were not able to get this knowledge why should you struggle to gain this knowledge, why can't you enjoy your life, after all you are young. This is the standard statement given by all family members – why are you attending *Upanishadic* class now itself. That means when

one is old and good for nothing then one should come to the scriptures. This is the general contention. So when you are young, when your sense-organs are very capable at that time we should enjoy sense-pleasures. And after growing old when you look back 'I missed those days' you may regret also. Therefore why can't you enjoy the life now and think of वेदान्त later. So this is the discouragement used by यमधर्मराज and नचिकेतस् wins the test in spite of यमधर्मराज's discouragement. नचिकेतस् said

वरस्तु मे वरणीयः स एव ॥ कठोपनिषत् १-१-२७ ॥

I want that and that alone. So having tested नचिकेतस्'s मुमुक्षुत्वम् now the second examination is going on, second paper and that is with regard to नचिकेतस्'s detachment, वैराग्यम्. To what extent नचिकेतस् is detached from the worldly pleasures, how much value he has got for sense enjoyment, what amount he is willing to sacrifice for the sake of knowledge. As I said directly proportional to your desire is your readiness to sacrifice. And therefore to test नचिकेतस्'s वैराग्यम् यमधर्मराज is offering varieties of temptations. And the temptation can be divided into two. The first one is आर्थ-काम temptations belonging to this world. इहलोक अर्थाः इहलोक कामाः. All the wealth belonging to this world यमधर्मराज offers. All the sense pleasures that are possible in this world यमधर्मराज offers. And as far as नचिकेतस् is concerned he doesn't even bat his eyelid, he doesn't even hesitate. He just sits down perhaps with his face down not interested in listening to all these things. And having offered

इहलोक सुखम् यमधर्मराज is going to offer परलोक सुखम् which is superior both in terms of quality and quantity. That is what we are seeing in मन्त्र twenty-five. In the first line यमधर्मराज says मर्त्यलोके ये ये कामाः दुर्लभाः सर्वान् कामान् प्रार्थयस्व. So here the word कामः means sense objects. The popular meaning of the word कामः is desire. But in this context कामः does not mean desire but desired objects. Desirable objects or sense objects. For संस्कृत students it should be कर्म व्युत्पत्ति, काम्यन्ते इति कामाः. And what all sense pleasures? ये ये दुर्लभाः – which are the rarest of sense objects. ये ये कामाः दुर्लभाः मर्त्यलोके, in the भूलोक, in the मनुष्यलोक. सर्वान् कामान् प्रार्थयस्व. काम includes आर्थ also. So all the आर्थ-काम पुरुषार्थs may you seek. And you need even feel bad to ask, छन्दतः प्रार्थयस्व – without any hesitation, because everything is free. Upto this is इहलोक सुखम्. And now hereafter यमधर्मराज offers स्वर्णलोक सुखम् which is indicated by धर्म पुरुषार्थ or पुण्य पुरुषार्थ represents परलोक सुखम्. What is परलोक सुखम्? The same आर्थ-काम only, the same wealth and pleasures only, but not the wealth and pleasures of other लोक. Like कामधेनु. कामं कामं दोषिध इति कामधेनु. Whatever you want you can milk from कामधेनु. Only you have to think of that object you will find immediately the object is ready. Anything you want कामधेनु can give. And कर्त्पकवृक्षः – whatever कर्त्पना you have it will fulfil, सङ्कल्प मात्रेण पूर्यति. So thus you have got कामधेनु, कर्त्पकवृक्ष, ऐशवतम्, and all of those things. They are the wealth of the heavenly world and also the pleasures of the heavenly world like the dance and music. रमभोर्वशी मेनका

तिलोतमा घृताची मञ्जुघोषा etc., celestial women who sing very well, who dance very well, and who serve also very well round the year. So यमधर्मराज says all these things you can take. **इमा:**

रामा: – these celestial women, **सरथा:** – with their own wonderful vehicles, **सत्रूया:** – with their own musical instruments, **न हि ईश्वा:** लभनीया: मनुष्यैः: – such celestial women one cannot imagine in भूत्लोक. And what am I going to do? I will gift all of them to you. And not only will they sing and dance **आभिः मत्प्रताभिः परिचारयस्व** – you can make them serve you in any way you want. So **परिचारणम्** means शुश्रूषा, service. May you get yourself served by these celestial women. All free. Upto here it represents परलोक सुखम्, परलोक अर्थ काम. So इहलोक अर्थ काम have been offered, परलोक अर्थ काम have been offered. But one condition है **नचिकेतः मरणं मा अनुप्राप्तीः**: – so the condition is you should not ask for Self-knowledge. Now choose between sense pleasures and Self-knowledge. That is difficult thing. What we generally would like to have is both of them. I would like to have the sense pleasures in addition just to please you we may take Self-knowledge. But if you ask me to choose one better I choose sense pleasures, not the unknown Self-knowledge. That will be our conclusion. So यमधर्मराज wants to find out what नचिकेतस् wants to do. So **मरणम्** means मरणसम्बद्धं प्राञ्जलम्, the question related to death may you not ask. So this a temptation test. The first test is discouragement test. The second one is temptation test. Now what is going to happen to नचिकेतस्? नचिकेतस् is going to win with distinction.

श्वोभावा मर्त्यस्य यदन्तकैतत् सर्वेद्वियाणां जरयंति तेजः ।
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

Upto the previous मन्त्र is यमधर्मराज's words which started from मन्त्र twenty-three. Twenty-three to twenty-five is यमधर्मराज's words, now from twenty-six onwards नचिकेतस् begins his reply. First we will see the last line, नृत्यगीते तव भवताम् वाहाः तवैव भवन्तु. So हे यमधर्मराज! Music and dance are all wonderful. It is so beautiful, it is so nice, but keep them all with yourself. What a punch on यमधर्मराज's nose. They are all very beautiful, very great, very wonderful, but तवैव – keep them all with yourself. And what about all these vehicles? वाहाः अपि तवैव भवन्तु – all the vehicles are so nice, keep them with yourself. In short, नचिकेतस् rejected इह अमुत्र फलभोगः. That is what we saw in तत्त्वबोध as इहामुत्रार्थफलभोगविरागः. नचिकेतस् rejects indicating his वैराग्यम् for all sense pleasures. नचिकेतस् has shown his मुमुक्षुत्वम् before. Now here he is showing his वैराग्यम्. Of the four qualifications नचिकेतस् has shown two of the qualifications. Now we may get a doubt. नचिकेतस् has been shown here as a boy of eight or nine years old.

तँ ह कुमारँ सन्तं दक्षिणासु नीयमानासु ॥ कठोपनिषत् १-१-२ ॥

It was pointed out before that नचिकेतस् is eight or nine years old, because कुमार means a boy less than ten years. And when नचिकेतस् rejects all these pleasures what we may think is he rejected because he is not grown up enough to appreciate these sense pleasures. Like a child you offer five hundred rupee note

and a chocolate. The child doesn't know that this five hundred rupee note can buy several chocolates, therefore the child will vote for only the chocolate. And even if you hand over the money it will tear off or put in the mouth. So therefore rejection can be either because of childishness or the rejection can be because of maturity. Now in the case of नाचिकेतस् what is the cause of rejection? Is it his childishness or is it his immaturity? So नाचिकेतस् wants to show that he has rejected them not because of childishness. Or sometime we may reject certain things out of frustration also. That is called grapes are savor rejection. You might have heard the story of the fox which attempted to get the grapes that was not available and therefore grapes are savor. Similarly some person wanted to marry some girl and he was not able to marry, therefore took सञ्ज्यास; it is danger for सञ्ज्यास. That is called grapes are savor सञ्ज्यास, it will never work. Or failure in business, failure in some exam, etc. Therefore rejection can be caused by immaturity, rejection can be caused by failure in life also. So here we have to find out what kind of renunciation it is. True renunciation is born out of discrimination. Discrimination born renunciation alone will stand the test of time. That alone is ripe renunciation. Therefore नाचिकेतस् wants to point out that he has rejected them not because of his immaturity but because of thorough knowledge of their limitations. I reject them fully knowing the limitation of those sense objects. What are those limitations? नाचिकेतस् himself talks about the limitations. The first limitation he points out is **श्वेआवा:** – the objects whose future is unpredictable, whose longevity is unpredictable. शङ्कराचार्य beautifully

writes श्वो भविष्यन्ति न वेति सन्दद्यमान एव येषां आवो भवनं त्वयोपन्यस्तानां भोगानां ते श्वोभावाः. You cannot say whether the sense objects will be there tomorrow or not. Tomorrow we will survive or not we do not know. Whatever we possess we will have tomorrow or not we do not know.

मा कुरु धन जन यौवन गर्वम् हरति निमेषात्कातः सर्वम् ॥
अजगोविन्दम् ११ ॥

And you want my happiness to depend upon those unpredictable objects. To depend upon unpredictable objects is to depend upon unpredictable happiness. And if your happiness is going to be constantly unpredictable you are never going to enjoy life you are going to have anxiety only. Therefore नचिकेतस् says श्वोभावाः. And who is responsible for this condition? How courageous you see! नचिकेतस् says this unpredictability is because of you only. You are called अन्तकः. One of the names of यमधर्मराज is अन्तकः, the one who puts an end to everything. Therefore you alone make things unpredictable, therefore you know better, therefore I don't want to depend upon them. So हे मर्त्यस्य अन्तक – O destroyer of everything mortal all things in life are unpredictable. Not only that, even if they are going to survive longer, so you make them permanent, नचिकेतस् says even if sense pleasures are permanent the sense organs with which I have to enjoy them the organs loose their capacity to enjoy. If we go on watching TV for hours we get headache. If we go on eating our system will go bad. So at the age of seventy-two you have got false teeth. What can you eat? You like *Halwa* very much and you

eat and when you open the mouth teeth are missing. So teeth management becomes a project. सर्वेन्द्रियाणां तेजः जरयन्ति – the sense pleasures weaken the faculties of every sense organ. Ok, then why can't I go to ब्रह्मलोक? There you have got a very long life. नचिकेतस् says I don't want to buy those arguments because आपि सर्वं जीवितम् अल्पमेव – even if I go to ब्रह्मलोक I cannot be permanent, I can have a longer life, but that also will have a last day. So therefore which intelligent person will vote for this perishable sense pleasures. Therefore I am rejecting them not out of foolishness, I am rejecting them out of wisdom, नित्यानित्य-वस्तु विवेक. Thus नचिकेतस् shows his विवेक in these lines. Continuing;

मन्त्र 1-1-27

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्षम् चेत्वा ।
जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥ २७ ॥

नचिकेतस् reveals his discrimination further. Even though he is young in age in terms of his maturity he is very very old. ज्ञानवृद्धः even though he is not वयोवृद्धः. Therefore he says O यमधर्मराज! I know one important thing in life. the greatest wisdom which every human being should have but it is very difficult to have that wisdom and that is मनुष्यः वित्तेन न तर्पणीयः – money cannot give happiness, money cannot give fulness, money cannot give peace, money cannot give security, money cannot give immortality. All the basic needs of life money cannot give. If money can give all these things all the rich people must be uniformly happy. But if you take a statistical study you will find I don't say all the rich people are

uniformly unhappy. What I say is there are many people rich but in spite of their richness they are unhappy indicating that between wealth and happiness there is no cause-effect relationship. If there is a cause-effect relationship between two things then the rule is wherever that cause is the effect must be there. And not only that if richness is the cause of happiness all the poor people should be uniformly unhappy. But that also we don't see. There are many poor people who are happy also. So from this statistical study we come to the conclusion that wealth and happiness do not have cause-effect relationship. Happiness is connected with something else. That is why I have told you very often happiness does not depend upon what I have, but happiness depends upon what I am. Therefore concentrate on what you are, don't concentrate on what you have. So therefore नाचिकेतस् tells this one million dollar statement – money does not guarantee peace and joy. And thereafter नाचिकेतस् recognizes even though money is not capable of giving happiness, money is required for conducting the life. we only say money cannot give happiness, we don't say money is useless. Very careful. We never criticize money. We never say money is useless. We only say money cannot give happiness. But money can give so many other things like food, clothing, shelter; all the other needs of life we require money. That is why during नवरात्रि we worship all the three goddesses. दुर्गा stands for health, लक्ष्मी stands for wealth and सरस्वती stands for wisdom. All the three contribute their own, but we should know what contributes contribute. Therefore नाचिकेतस् recognizes the value of wealth also. But he says very intelligently that he

needs money, but he does not want to waste his boon for the sake of money. I don't want to waste a boon for the sake of money. Because when I go back you are going to gift money. Whether यमधर्मराज has plans or not नाचिकेतस् has decided. Because I have visited you, you are a great देवता. And when I go back will you send me back empty handed? Therefore certainly I will get wealth and long life. and not through the boon but because of your friendship. Therefore he says त्वा अद्राक्षम् चेत् वित्तम् लप्स्यामहे – since I have seen you, I have met you I am definitely going to get wealth as a gift from you. And not only I will get wealth and gift जीविष्यामः यावत् ईशिष्यासि – I will get a long life also. As long as you are the presiding deity of death, as long as you are the minister I know that you will not kill me. Therefore I will have long life - free, I will have money – free, so that I have got that extra boon, through that boon I would like to have Self-knowledge only. And therefore वरस्तु मे वरणीयः स एव – the only boon I have to ask is the boon of Self-knowledge. I am not willing to compromise at all. Continuing;

मन्त्र 1-1-28

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः कवधःस्थः प्रजानन् ।
अभिद्यायन् वर्णरतिप्रमोदान् अतिदीर्घे जीविते को रमेत ॥ २८ ॥

So here नाचिकेतस् further argues pointing out that the opportunity I have now is the rarest and ideal opportunity for Self-knowledge. And if I am going to lose this opportunity no one will forgive me for that mistake and therefore I am never going to commit that mistake. Why do I consider this

opportunity as rare and ideal? नचिकेतस् gives the reason.

त्रवधःस्थः – भूत्वोकवासि, त्रवधः means the earth down below. त्रुः plus अधः. त्रुः means भूमि. अधः means down below. Why does नचिकेतस् say भूत्वोक् is down below? Because now he is talking from the heavenly world. Therefore I am भूत्वोकवासि which is down below. And as a भूत्वोकवासि what is my lot?

जीर्यन् मर्त्यः – I am afflicted by two basic diseases which are common to every human being जरा and मरणम्, the two terribly frightening things. That is the time when यमधर्मराज has full control over us. When we are young we have got so much will-power, so much body strength. And therefore even we can develop immunity and fight against all diseases. A time will come when all immunity will come down. When the right time comes you will find that we are at his mercy, everything that he wants to do he can do. This is called जरा. We cannot even fight against it. And he can create diseases in such a way that taking medicine for one disease will aggravate the other disease. And if you take medicine for the other disease it will aggravate the first disease. So give medicine for both, the patient collapses. So therefore यमधर्मराज can tie our hands and legs. This is called जरा. And then this जरा will end up in what? मरणम् which is still more painful. And therefore नचिकेतस् tells as a भूत्वोकवासि I am under the grip of जरा मरणम्. This is condition number one. Then वर्णरतिप्रमोदान् अभिध्यायन् – I have thought over all these sense pleasures born out of music and sports. वर्ण means music, रति means entertainment and प्रमोद means pleasures. Pleasures born out of music and entertainment, अभिध्यायन् – I have thought over very well. How wonderful

they are. And having thought out very well प्रजानन् – I have very clearly understood their limitations. He is certain that they cannot free him from these afflictions. So they cannot be a remedy for the problem of जरा-मरणम्. Music and entertainment cannot make me free from जरा-मरणम्. So this is my lot. Therefore I am sincerely desiring for getting out of the grip of जरा-मरणम्. And by chance I have landed here and I am in front of a person who has transcended जरा-मरणम्. अजीर्यतां अमृतानां उपेत्य – I have reached a person who has conquered जरा-मरणम्. Because यमधर्मराज is a ज्ञानि, who has conquered mortality. So therefore I am suffering from संसार disease and I am sincerely interested in getting out of the disease and here is a person who has already got out of the disease and here is a person who has the medicine for this disease. So now imagine suppose I have got stomach pain and there is somebody who has got medicine for stomach pain, seeing him I ask for the medicine first. So therefore I am afflicted with संसार रोग and you are endowed with संसार रोग औषधम्, how can I ask for anything else? Therefore नाचिकेतस् tells अतिदीर्घे जीविते कः रमेत – which intelligent person will ask for the so-called long life in the heaven or on the earth? Who will ask for longevity in the heaven or on the earth? Nobody will ask for that. Any intelligent person will ask for immortality only. and therefore I have an ideal opportunity, I don't want to allow this to slip.

Continuing;

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्साम्पराये महति ब्रूहि
जरतत् ।

योऽयं वरो गूढमनुप्रविष्टो नान्यं तरमानन्विकेता वृणीते ॥ २९ ॥

नविकेतस् concludes in this मन्त्र pointing out that he does not want any boon other than आत्माविद्या. He gives the reasons for that choice also. अयं वरः – this boon of Self-knowledge is not an ordinary boon, गूढम् अनुप्रविष्टः – it is a hidden wisdom not easily accessible. This यमधर्मराज himself has pointed out that even the देवेश are not sure about that. So when I have got an opportunity to get the rarest of the rare shouldn't I snatch that opportunity. So अयं वरः गूढम् अनुप्रविष्टः and यस्मिन् इदं विचिकित्सन्ति – with regard to this boon of Self-knowledge everyone has got doubts, with regard to this Self-knowledge there is confusion prevailing everywhere. We have got twelve systems of philosophy of which six accept the authority of the वेदेश called आस्तिक दर्शनम् and the remaining six do not accept called नास्तिक दर्शनम्. Each system of philosophy talks about आत्मा in its own way. Some people say आत्मा, the Self is the body alone. I am the body. Some people say I am not the body, I am the mind. Some people say I am neither the body nor the mind, I am the soul. An among those people who say I am the soul there are so many varieties – some people say soul is inert, some say soul is sentient, some say soul is अणु, some say soul is all-pervading, some say soul is neither अणु nor all-pervading. So many confusions. So how can I get this wisdom clearly unless I have

a capable आचार्य and when I have got a capable आचार्य shouldn't I get the clear knowledge of the vaguest subject matter आत्मा? And therefore यस्मिन् इति विचिकित्सन्ति – this Self-knowledge is doubted by all people. And not only that साम्पराये महति – this आत्मविद्या is dealing with that great आत्मन् which is beyond the body and empirical life. it is dealing with a great आत्मा which is beyond the body, that is why there is confusion. And not only that beyond empirical life also which means even after the death of the individual that आत्मा continues to survive. Therefore we are talking about something which is beyond time, which is beyond space, and which is beyond empirical world of perception. In fact it is beyond even science. That is why science will never be able to deal with Self-knowledge. That is why in our tradition we call it अपौरुषेय विषयः; that which is beyond human instruments of enquiry. So this the subject matter. An आत्मविद्या which is very hidden, an आत्मविद्या with regard to which everybody has got doubt, an आत्मविद्या which is dealing with the great Self, which is beyond time, space and empiricity such an आत्मविद्या alone I have to get, nothing more, nothing less. अन्यम् नविकेताः न तृणीते – other than such a Self-knowledge नविकेतस् will not settle for anything else. So all these मन्त्रas reveal नविकेतस्'s विवेक. Thus through these nine मन्त्रas twenty-one to twenty-nine the उपनिषद् reveals विवेक, वैराग्यम् and तीव्र मुमुक्षुत्वम् of नविकेतस्. What about शमादि षट्क सम्पत्ति or discipline? नविकेतस्'s discipline has been already revealed through the story itself where नविकेतस् had the concentration in listening to यमधर्मराजा's teaching, so he listened to the elaborate ritual,

he remembered the ritual, even he repeated back to यमधर्मराज, all these thing indicate that नचिकेतस् has got mind control, sense control, he has got concentration, of course he has got श्रद्धा, and he has got तितिक्षा also for three days he was without food. All these indicate he has got शमादि षट्क सम्पत्ति also. Therefore we come to know नचिकेतस् is qualified. Now यमधर्मराज is very happy. Therefore before teaching further यमधर्मराज is going to praise the glorify of the student, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

प्रथमाध्याये द्वितीया वल्ली

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

In the last session, i.e., the first section of कठोपनिषत् we saw नाचिकेतस् asking for Self-knowledge through the third boon. And before giving Self-knowledge यमधर्मराज wanted to make sure that नाचिकेतस् is a fit receptacle for this knowledge. Because if he is not a fit receptacle it will not bless the receiver and it will also affect the other people in the society, such a person can confuse the others also. And therefore यमधर्मराज wanted to test him and we saw नाचिकेतस् happily passed the test. And he proved that he has got all the qualifications required for receiving the knowledge. He had the विवेक, the discriminative power to differentiate the infinite from all other finite goals of life including ब्रह्मलोक. He rejected all the gifts belonging to भूत्लोक and he rejected all the gifts belonging to the heavens also. Thus he had discrimination and also he had discrimination based dispassion. Not only that his desire for ब्रह्मविद्या was so intense that he said that नाचिकेतस् will not ask for anything other than this knowledge indicating his intense मुमुक्षुत्वम्. Thus विवेक, वैराग्यम् and मुमुक्षुत्वम् all नाचिकेतस् has in abundance. And also he is endowed with शमादि षट्क सम्पत्ति, mental balance and grasping power which is indicated by his receiving the नाचिकेता ritual and also repeating the ritual exactly as it was taught to him. So thus in short नाचिकेतस् proved himself to be an उत्तम आधिकारी. And naturally when यमधर्मराज found an ideal student यमधर्मराज was extremely

thrilled. Just as a student will be happy to get a competent teacher the vice versa is also true a teacher also is happy to get competent students like you. यमधर्मराज is going to say that. And therefore in this section the first thirteen मन्त्रs are going to be the glorification of the student. यमधर्मराज is going to glorify the student in general and नचिकेतस् in particular. So शिष्य स्तुतिः we find and thereafter यमधर्मराज is going to glorify the आचार्य also, the teacher is also a rare one. So आचार्य स्तुतिः or गुरु प्रशंसा we are going to get. And then यमधर्मराज is going to glorify the very teaching itself, विद्या-स्तुतिः. So not only the teacher is rare, not only the student is rare, the teaching that takes place between a rare teacher and a rare student that teaching is also rare. सर्वम् आश्वर्यम्. गुरु, शिष्य, विद्या, सर्वम् आश्वर्यम्. This is going to be the topic of the first half of the second section. I had told you before that the कठोपनिषत् has got two chapters and each chapter has got three sections. We have finished the first section, now we are going to enter the second section. In the second section the first half will be glorification and thereafter from मन्त्र number fourteen onwards the ब्रह्मविद्या introduction will start. With this background we will enter the second वल्ली.

मन्त्र 1-2-01

अन्यच्छ्रेयोऽन्यदुतैव प्रेयरते उभे नानार्थं पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद उ प्रेयो वृणीते ॥ १ ॥

यमधर्मराज glorifies the *Vedantic* student in general. In the introduction to the उपनिषत् we saw that the entire वेद is divided into two portions वेदपूर्व and वेदान्त. वेदपूर्व is कर्म

प्रधानम् and वेदान्त is ज्ञान प्रधानम्. And therefore the वेदपूर्व deals with varieties of कर्म - कायिक, वाचिक, मानस कर्माणि, physical, verbal and mental actions respectively. All the उपासनाIs also come under कर्म alone. The only difference is all the meditations are mental कर्मS. वेदपूर्व is a voluminous portion dealing with infinite such कर्मS. All these कर्मS are meant for giving सुखम्, sense pleasures to the performer of these कर्मS. How do they give sense pleasures? By way of improving all the factors connected with sense pleasures. The factors as we have already seen are sense objects, sense organs and the environment. Without sense objects you cannot enjoy sense pleasures. The second factor is organs required for sense pleasures. If the organs are not there one cannot enjoy like having popcorn without teeth. So therefore by improving sense objects, by improving sense organs and by improving the environment for the enjoyment, the surrounding, the atmosphere, the ambience what you call. Thus all the कर्मS produce the कर्मफलम् in the form of improving these factors and by improving these factors I can lead a happier life which us called अनात्म सुखम्, sense pleasures. Thus वेदपूर्व deals with कर्म and कर्मफलम्, and the कर्मफलम् is in the form of अनात्म सुखम्. Now we have to contrast this with the वेदान्त which does not deal with कर्म, but which deals with ज्ञानम् and also ज्ञानफलम्. This ज्ञानम् will lead to a फलम् which is in the form of not अनात्म सुखम् but which is in the form of आत्म सुखम्. अनात्म सुखम् is exported आनन्द, आत्म सुखम् is indigenous आनन्द. So thus कर्म and अनात्म सुखम् is वेदपूर्व, ज्ञानम् and आत्म सुखम् is वेदान्त. In अनात्म सुखम् I

concentrate on what I possess, what I have; that becomes more important. Whereas in आत्म-सुखम् the focus is not on what I have, but the focus is on what I am. One deals with the transformation of the surroundings and the other deals with the transformation of myself. One makes me extrovert and the other makes me non-extrovert. These are the two मार्गs presented in the वेद कर्ममार्ग and ज्ञानमार्ग. अनात्म सुखम् and आत्म सुखम्. And in this मन्त्र यमधर्मराज names the कर्ममार्ग as प्रेयः and ज्ञानमार्ग as श्रेयः. One is called प्रवृत्ति मार्ग and the other is निवृत्ति मार्ग. Why कर्ममार्ग is called प्रेयः? The कर्ममार्ग is called प्रेयः because it is appealing to the common man's intellect which is instinctive, natural. प्रेयः means naturally liked by every person. That is why even as a child we always looked for possessing things one toy after the other. So what is our instinctive approach? Our happiness depends upon what we possess. This is how we start. We snatch the toy from the neighbor boy. And when the neighbor boy wants something from me I tightly hold on to it. So thus value for possession and value for happiness from outside is our instinctive feeling. And therefore कर्ममार्ग which talks about happiness from outside is naturally appealing. Whereas ज्ञानमार्ग is called श्रेयः because it alone is really good for every human being. प्रेयः is attractive but श्रेयः is good. So one is desired while the other is desirable. And therefore यमधर्मराज talks about प्रेयस् and श्रेयस् in the first मन्त्र. He says अन्यत् श्रेयः – ज्ञानमार्ग is one मार्ग prescribed in the वेदs. And अन्यत् उत्तैव प्रेयः – कर्ममार्ग is another मार्ग, means prescribed by the वेदs. वेद has presented these two, there is no third मार्ग.

तोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ गीता ३-३ ॥

There are these two alone. And if you use the word **भक्तिमार्ग**, what do you mean by **भक्ति**? If you say **भक्ति** is only singing **भजनः** it will come under **कर्ममार्ग** because singing is **वाचिक कर्म**. If you say **भक्ति** is offering flowers it will again come under **कर्म, कायिक कर्म**. Suppose you say **भक्ति** is enquiring into the nature of God then **भक्ति** will come under **ज्ञानमार्ग**. Therefore **भक्तिमार्ग** as distinct from **कर्म** and **ज्ञानम्** does not exist at all. **भक्ति** will either come under **कर्म** or **ज्ञानम्** depending upon what **भक्ति** exercise you do. It can never be outside these two. Similarly any other **साधन**. It has to come under these two only. And therefore these are the two **मार्ग**s prescribed by the **वेद**s. And what is the uniqueness of that? **ते उभे नानार्थे** – both these **मार्ग**s, paths or means have got a totally different destinations. And what are they? One will give **अनात्म सुखम्**, another will give **आत्म सुखम्**. One will give pleasure from outside while the other will give pleasure from inside. One makes you go after things while the other makes you to withdraw from things. And therefore they are like north pole and south pole, **नानार्थे**. **अर्थ** means **फलम्**, **नानार्थे** means **भिन्नप्रयोजने**, they have two different destinations. Ans since they have two different destinations almost diagonally opposite one cannot follow both of them simultaneously. Because they are going in different direction. It is like going to Kerala and Delhi. Suppose you want to go to Delhi and Jammu, both are on the same direction. So you can take the same route and have any one of these two destinations. But when one route is leading

to Delhi and another is leading to Kerala, going towards one is going away from the other. So you cannot say I will follow both of them. And therefore necessarily you have to choose one goal as the primary goal of life. You can have any number of secondary goals we don't care. Because life is full of many secondary goals. Even maintaining health is a goal which is required for कर्म as well as ज्ञानम्. So thus we have got so many secondary goals but here the teacher is bothered about what do you consider the ultimate primary goal of life. Are you going to be a materialist or a spiritualist? Are you going to be after अनात्मा or आत्मा? यमधर्मराज distinguishes these two sets of people. And one set of people certainly minority, what do they do? तयोः श्रेयः आददानस्य – there are some people, a few who can be counted in fingers. What do they chose? श्रेयः आददानस्य – they chose ज्ञानमार्ग, they seek आत्म सुखम्, they are bothered about what they are rather than what they have. And those people साधु भवति – they will have a good result, a propitious result. They will be successful in their life, they have made their life. But they are very few. As कृष्ण says in the seventh chapter

मनुष्याणां सहस्रेषु कश्चिद्यातति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेति तत्वतः ॥ गीता ७-३ ॥

How many people are interested in Me हे अर्जुन कृष्ण asked. Very few are interested in Me. If at all they come they are interested in the butter in my hand or something else. Or people come to विष्णु very often because लक्ष्मीदेवि is nearby. So they are interested in लक्ष्मी through विष्णु. So therefore very few

people choose that. Whereas य उ प्रेयः वृणीते – there is the other set of people, the majority of people प्रेयः वृणीते – they choose only कर्ममार्ग by which they can increase their possession. Because they think that through possession they will get happiness, they will get security, they will get peace, they will get fulfilment. Because of their wrong calculation they choose this. And what is going to be their lot? Have they made a right choice in life? यमधर्मराज says unfortunately no. अर्थात् हीयते – so they loose real goal of life. अर्थः means परमपुरुषार्थः which is the real goal of life, which will give real fulfilment; from that goal they slip away, they stray away. So therefore श्रेयोर्थी and प्रेयोर्थी, these are the two people. And यमधर्मराज says श्रेयोर्थी is intelligent and प्रेयोर्थी is मन्दः, dull-minded.

मन्त्र 1-2-02

श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमादृणीते ॥ २ ॥

यमधर्मराज further clarifies the same topic with an intention to glorify the spiritual student. He says this श्रेयोमार्ग and प्रेयोमार्ग are available for the human beings only. Only a मनुष्य has the privilege to follow either of the two. Why do we say so? Because the human beings alone have the freewill as we saw in the गीता class,

उद्भरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ गीता ६-५ ॥

Human beings alone have the freewill. Freewill means choice. How do you know that the human beings have the choice? What

is the proof for that? Very simple proof for choice is human beings alone have conflicts in life. Conflicts is the proof for the existence of choice. Where there is no choice there is no question of conflict. A cow doesn't have a conflict whether it should be vegetarian or non-vegetarian. The cow is instinctively vegetarian. A tiger also has no conflict because all of them are programmed instinctively they follow a particular way of life. So whether eating or building a shelter for them. Now if you want to build a house how many options are there? For just a window there are hundreds of books. Interior decoration. My god! You can choose everything and the choice means this one or that one. And always after buying you will feel the other one was better. Be it a dress or a house or marriage! So everything. So that we have conflicts proves we have choice, that we have choice proves we have freewill. Therefore कर्ममार्ग and ज्ञानमार्ग for choice are available for human beings. And therefore यमधर्मराज says श्रेयस् and प्रेयस्, कर्ममार्ग and ज्ञानमार्ग, spiritualism and materialism both of them appear, they present themselves in front of a human being. They come saying 'take me, take me.' Like the olden days स्वयम्पर. The girl wants to get married, then the princess come and they stretch their head for the garland to be put around it. Similarly श्रेयस् also comes, प्रेयस् also comes. And both of them request us to choose them. And मनुष्यम् एतः. एतः means they present themselves, they appear. मनुष्यम् – the discriminative human being. And धीरः – there are some human beings who are intelligent. धीरः means who nourish the intellect and preserve the discriminative power by appropriately using. Because any

faculty will be lost if you don't use. If you stop walking, you cannot walk later. Any faculty if you don't use it will get atrophied, it will become weak. Similarly बुद्धि also if you don't use it will weaken. And if you see our lifestyle it is such that the usage of बुद्धि is nil or minimum. Whereas intelligent person परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् ॥ मुण्डकोपनिषत् १-२-१२ ॥

An intelligent person keeps his discriminative faculty alive and learns from every experience. For him the very life is a university. And when he experiences and learns from life what does he understand? He understands the limitations of कर्मफलम्. How? परीक्ष्य – by thoroughly examining them, having studied, having gone through bitter painful frustrating experiences he learns. What does he learn? All the कर्मफलम् are wonderful alright but they have got three intrinsic defects – दुःखमिश्रितत्वम्, अतृप्तिकरत्वम् and बन्धकत्वम्. दुःखमिश्रितत्वम् is the pain of acquisition, the pain of preservation and the pain of ultimate loss. Every कर्मफलम् involves all these pains. It is never pure आनन्द. You should pay a price and the price is worse than the benefit. The second defect is अतृप्तिकरत्वम्. Any amount of अनात्म सुखम् I get I will never have satisfaction. I will ask for more and more and more. In fact I will never enjoy what I have, I will always compare my present status with what is possible and then worry. This is अतृप्तिकरत्वम्. And finally बन्धकत्वम्. अनात्म सुखम् hooks me to अनात्म and I get dependent on them. They are all dependence causing drugs. So this an unintelligent

person doesn't understand because he refuses to think. But धीरः is the discriminative person. Here the word धीरः does not mean strong person or a heroic person. Here धीरः means विवेकि, सात्त्विक पुरुषः, कर्मयोगि इत्यर्थः. What does he do? सम्परीक्य – analyzing exhaustively the experiences and the experience born pleasures and the experience born pain and when the pain comes he analyses whether the mistake is in the object or the mistake is in my dependence. An unintelligent person blames the object whereas an intelligent person says the object is not to be blamed, that I depend on that object is my mistake. Why should I depend? Because an object gets the power to hurt me only when I depend on that object. Therefore the object is made a poison not intrinsically but I am responsible for making the object capable of hurting me. And therefore the world is not to be blamed, as श्वामिजि beautifully says ‘The problem is you, the solution is you’. How long are you going to blame the wife, children and the government? This is called सम्परीक्य – having analyzed thoroughly, विविनक्ति – he discriminates between अनात्म सुखम् and आत्म सुखम्, dependence and independence, what I have and what I am, this discrimination he does. And having done the discrimination धीरः श्रेयः तृणीते – so this intelligent person, this discerning person chooses the श्रेयः, ज्ञानमार्ग alone. There is a word अभिप्रेयसः, there the अभि part should be connected to the verb and we should read it as अभितृणीते. अभितृणीते means chooses. So the intelligent person chooses श्रेयः प्रेयसः – rather than प्रेयस्, कर्ममार्ग. He chooses ज्ञानमार्ग. Whereas मन्दः – अविवेकि

अङ्गं गलितं पलितं मुण्डं दशनाविहीनं जातं तुण्डम्।

वृद्धो याति गृहीत्वा दण्डं तदपि न मुच्यत्याशापिण्डम् ॥
भजगोविन्दम् १७ ॥

So even though he is physically ripe but mentally still the childishness continues. He is a वयोवृद्धः but not ज्ञानवृद्धः. Therefore मन्दः प्रेयः वृणीते – chooses कर्ममार्ग for योगक्षेमात् – for his special project. What is the special project of a प्रेयोर्थी? That project is called योगक्षेम project. What is योगक्षेम project? योग means acquisition. Therefore he is busy acquiring all the time. And it is not enough that you acquire as you increase the acquisition there is a proportional concern about maintenance. Therefore run here and there. And you have to depend on so many people. So therefore योग or क्षेम, if you study the life of an average individual all the time he spends either in योग or क्षेम. Since our whole life is dedicated to योगक्षेम we have no time for living at all. That is why कृष्ण said in the nineth chapter

अनन्याभिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ गीता ९-२२ ॥

Please give the योगक्षेम contract to Me. I am a very good contractor, who will keep the word. And do you know the price for the contract?

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयत्नति ॥ गीता ९-२६ ॥

The cheapest contractor in the world. But our problem is because many other worldly contractors are unreliable, we are not willing to trust भगवान् also. No one can we trust and therefore भगवान् also we cannot trust. Therefore whole life is योगक्षेम. So प्रेयः मन्दः योगक्षेमात् वृणीते.

Ok, here I would like to add an aside point, you should note. An intelligent person chooses ज्ञानमार्ग and an unintelligent person chooses कर्ममार्ग. The point to be remembered is कर्मयोग also comes under ज्ञानमार्ग only because it is done not for material accomplishment, but it is done as a preparation for शास्त्र-विचार. So since it is integrally connected with ज्ञानयोग, since it is a stepping stone to ज्ञानयोग कर्मयोग also comes under ज्ञानमार्ग. Then what is कर्ममार्ग? Any कर्म other than कर्मयोग. That means all the सकाम कर्म्स which are meant for sense pleasures. Any कर्म meant for चित्तशुद्धि will come under ज्ञानमार्ग. So intelligent person chooses this ज्ञानमार्ग which consists of कर्मयोग and ज्ञानयोग. Continuing;

मन्त्र 1-2-03

स त्वं प्रियान्प्रियरूपांश्च कामान् अभिध्यायननचिकेतोऽत्यस्ताक्षीः ।
नैतां सूडकां वितमयीमवास्तो यस्यां मज्जनित बहवो मनुष्याः ॥ ३ ॥

In the previous two मन्त्रas यमधर्मराज generally glorified all the seekers of मोक्षा, आत्म सुखम् or ज्ञानमार्ग. Now in this मन्त्र यमधर्मराज wants to particularly deal with नचिकेतस्; because naturally नचिकेतस् will wonder to which category does he belong to. Am I धीरः or मन्दः? Therefore यमधर्मराज wants to say that you come under धीर category only. This is not only यमधर्मराज's word to नचिकेतस् but this is the word of every teacher to his student. The very fact that the student has come to उपनिषत् class indicates that they are interested in ज्ञानमार्ग. And therefore यमधर्मराज says O नचिकेतस् you come under धीर category. And if यमधर्मराज blindly praises

नचिकेतस् then it will be mistaken as pretention. So यमधर्मराज wants to say that you deserve that glorification. Why because O नचिकेतस् हे नचिकेतः अत्यस्त्राक्षीः – you threw away all the sense objects that was offered by me free of cost. So many sense pleasures I offered. हे नचिकेतः कामान् अत्यस्त्राक्षीः. कामाः means sense objects and not desire. What type of objects are they? प्रियान् प्रियरूपान्. So प्रियान् means pleasing objects like children, grandchildren, spouse, etc. And then प्रियरूपान् means attractive objects in the form of heavenly chariot, musical instruments, celestial women, gold, elephant, all of them I offered. And what did you do? अत्यस्त्राक्षीः – without hesitation, without batting the eyelid you threw it far away. And this throwing away can come because of childishness also. It is not like that, यमधर्मराज says अभिध्यायन् अत्यस्त्राक्षीः – so you very deliberately, consciously, with knowledge. It is not savor dispassion but it is dispassion born out of discretion. Discretion based dispassion alone will last longer. Without discretion if I give up it is not called renunciation, it is suppression. Suppression can prove dangerous. O नचिकेतस् in your case you had well thought out of. अभिध्यायन् means having thought out very well. How do we know that? Because नचिकेतस् clearly expressed श्वोभावा मर्त्यरस्य यदन्तकैतत्सर्वेन्द्रियाणां जरयन्ति तेजः । अपि सर्वं जीवितमत्पमेव ॥ २६ ॥ न वित्तेन तर्पणीयो मनुष्याः ॥ २७ ॥ he gives the reason for his rejection. Therefore thoughtfully you rejected everything. Therefore you are indeed a greatly matured person. More in the next class.

कठोपनिषत्

वल्ली २

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

यमधर्मराज tested नचिकेतस् to find out whether he has the required qualification for receiving the Self-knowledge, which Self-knowledge he asked for through the third boon. And यमधर्मराज happily discovers the fact that नचिकेतस् is amply qualified for receiving this knowledge. And therefore यमधर्मराज wants to appreciate नचिकेतस्. And therefore in the first part of the second वल्ली यमधर्मराज glorifies all the *Vedantic* seekers in general and नचिकेतस् in particular. And here यमधर्मराज is glorifying the विवेक and वैराग्यम् of a seeker. विवेक means discriminative knowledge and वैराग्यम् means the consequence choice of the right path giving up the inferior मार्ग. And for this purpose यमधर्मराज introduced two मार्गs श्रेयो मार्ग and प्रेयो मार्ग, ज्ञानमार्ग and कर्ममार्ग or प्रवृत्ति मार्ग and निवृत्ति मार्ग. श्रेयो मार्ग will lead a person to a permanent goal, permanent happiness and permanent security, and therefore that is the right choice but that is not so appealing. Whereas प्रेयो मार्ग is an inferior मार्ग which gives only a seeming security, a seeming happiness like a pseudo jewel. Even though it is limited, it easily tempts a person, it is appealing. And in spite of that they do not fall for those temptations, they choose श्रेयो मार्ग only. And नचिकेतस् you happen to be one such rare discriminative person. This was said in the third मन्त्र which was introduced in the last class. नचिकेतः प्रियान् प्रियरूपान् कामान् च अत्यस्त्राक्षीः. You threw away all the valuable gifts that I offered to you free of cost. Not only things but even several celestial beings I offered. And your

rejection is not born out of immaturity but it is born out of wisdom and therefore यम् says अभिद्यायान् – having weighed the pros and cons, having judged properly you rejected the inferior one. Upto this we saw in the last class.

In the third line यमधर्मराज् says एतां वित्तमयीं सृङ्कां न अवाप्तः. while giving the second boon यमधर्मराज् gave a bonus gift to नचिकेतस्. The second boon was in the form of a ritual, यमधर्मराज् elaborately taught the ritual, नचिकेतस् did not have pen and note book or a music player to listen repeatedly, in spite of that he recorded everything and he brought it out. And appreciating the मेधाशक्ति of नचिकेतस् यमधर्मराज् offered an extra gift, सृङ्का – a garland. It is not a local garland but वित्तमयीं सृङ्काम् – a very expensive garland. And when I offered that to you, though you are not going to lose any boon because it is only an extra bonus, but you rejected that garland also. Therefore he says एतां वित्तमयीं सृङ्काम् – this costly expensive necklace which I took from my own neck, न अवाप्तः – you did not receive that. This is not said in the first वल्ली; in the first वल्ली the उपनिषत् says only that यमधर्मराज् offered the gift. What is नचिकेतस्' response is not said there. Here only we come to know about the response because यमधर्मराज् himself says you rejected that offer. And what type of garland is it? बहवः मनुष्याः यस्यां मज्जन्ति. In fact most of the humanity is only lost in, carried away by these expensive things alone. Therefore यमधर्मराज् says मनुष्याः मज्जन्ति – people are drowned in the topic of gold and diamond, dress and अण्डकार. People are immersed in that topic only. Whereas you are not at all interested in such an affair. Therefore यस्यां

मज्जनित. He uses the word **मज्जनित** which means they get immersed in that. Therefore you have got विवेक-जन्यवैराग्यम्. Continuing;

मन्त्र 1-2-04

दूरमेते विपरीते विषुवी अविद्या या च विद्योति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहुवोऽलोलुपन्त ॥ ४ ॥

So here यमधर्मराज says a particular problem that the human beings face. श्रेयोमार्ग deals with spiritual goal. प्रेयोमार्ग deals with material accomplishments. And both श्रेयोमार्ग and प्रेयोमार्ग come to a human being. यमधर्मराज said श्रेयश्च प्रेयश्च मनुष्यमेतः. And some human beings may think why should we choose one of these two. Why can't we make a nice choice of having both? So let me have मोक्ष also and let me have the other things also. You may think the conflict is only when we have to choose one of them. Why can't we choose both श्रेयस् and प्रेयस् as our goal of life. Here यमधर्मराज says unfortunately, that alone is not possible because they are diagonally opposite मार्गs. That means the choice of one naturally means the rejection of the other. That is why I explained this before in the first मन्त्र of this section अन्यत्थेयोऽन्यदुतौते प्रेयस्ते उभे नानार्थे. While explaining the word नानार्थे I said if श्रेयोमार्ग is going in northern direction प्रेयोमार्ग is going in southern direction. Therefore going towards north invariably means going away from the south. Therefore यमधर्मराज says materialistic pursuit and spiritual pursuit are diagonally opposite, because one is based on अविद्या, one perpetuates अविद्या, ignorance. Whereas the other one is promoting विद्या which is going towards विद्या.

Therefore कर्ममार्ग is called अविद्यामार्ग and ज्ञानमार्ग is called विद्यामार्ग. Why do we say कर्ममार्ग is अविद्यामार्ग? There are so many reasons to support that. The first and main reason is all the कर्मs are based on Self-ignorance because to do कर्मs one has to be a कर्ता. And to be a कर्ता one has to identify with the body-mind complex. So अनात्म अभिमान, देह अभिमान alone makes me a कर्ता. That is why during sleep when I don't have देह अभिमान I don't become a कर्ता. Therefore the prerequisite for कर्तृत्वम् is अनात्म अभिमान which is based on ignorance. This is the technical reason to establish that कर्म is ignorance solidified. Then we can see the phycological background also. When a person takes to कर्ममार्ग his aim is to accomplish things, to add to the list of possessions. And why is a person interested in adding to the possessions? What triggers a person to go after possessions? It is very simple. That he has concluded that I need external support to be secure and happy. And if I don't have the people around me, I don't have the wealth around me, the status around me I will be miserable, I will be incomplete. This is the fundamental assumption for all कर्मs. I will be incomplete myself, I require external factors to be complete. I am insecure myself I require people for my security. So this self-conclusion that I am insecure myself, that I am incomplete myself is, from *Vedantic* angle, the basic mistake. This is exactly like आज्जनेय not knowing his glory. Somebody has to tell you have to cross the ocean. Previously also he had but he has to be reminded of that power. Similarly here also because of Self disowning I have made a self-conclusion that I am weak. And the more I am going to acquire things am I

confirming my conclusion or questioning my conclusion? All my activities are not questioning my conclusion, all my activities are confirming my conclusion. What conclusion? That the presence of these things only will make me secure. And therefore since the entire कर्ममार्ग is leading from dependence to dependence, leading from insecurity to insecurity it is called अविद्यामार्ग. Whereas ज्ञानमार्ग is questioning the basic assumption – do I need external factors to be secure? Do I need people to be morally comfortable and strong? The moment you question your weakness and then try to strengthen yourself that is called ज्ञानमार्ग. ज्ञानमार्ग is strengthening your legs while कर्ममार्ग is procuring crutches. The more walking sticks you have, the weaker your legs will be. Therefore in कर्ममार्ग you go from dependence to dependence, weakness to weakness. Whereas in ज्ञानमार्ग I want to strengthen myself so that I can drop every one of my crutches. Therefore यमधर्मराज says एते विषूची. विषूची means मार्गौ. Which मार्ग? श्रेयोमार्ग and प्रेयोमार्ग. They are द्वृं विपरीते – far divergent. One makes me dependent on myself, the other makes me dependent on the world. So one leads to independence another leads to dependence. How can the path to dependence and the path to independence be in the same direction? It is not possible. And therefore only अविद्या या च विद्या इति ज्ञाता – one is called अविद्या, the प्रेयोमार्ग or कर्ममार्ग because it perpetuates my conclusion that I need things to be happy. It not only perpetuates, it promotes also. Whereas ज्ञानमार्ग says stop acquiring, drop the crutches and start walking. You may fall once or twice but you will find that your

legs can develop strength in due course, only thing is you have to take that risk. What is that risk? Giving up; at least temporarily. Try to go to some place alone. All the time taking a company or taking a music player. So you don't want to face yourself at all, you don't want to be alone at all. Therefore whenever such a situation comes it becomes nightmarish. Go to a place alone, and face yourself you can find later that you can enjoy being yourself. But it requires initial risk. Any growth involves pain. That we were in the womb of the mother was very cozy and convenient. A protective sack, food also no problem, very cozy and comfortable. But I cannot afford to permanently remain even if I am willing which mother will be ready to have permanent pregnancy? Therefore the baby has to come out. When the baby comes out there is tremendous insecurity. Because it has heard the heartbeat of the mother. That is why they say to keep the baby to the chest so that the baby hears the heartbeat of the mother. Because it feels the comfort. Therefore the baby goes through the pain of separation from mother and later the baby finds that is required for further growth. Similarly when the children are educated and they want to go for job there is a pain. So any growth is pain. In ऐयोमार्णः you avoid the risk of pain whereas in श्रेयोमार्णः you take the challenge and take the risk and for that you get the benefit also which is being happy with people around. And if anybody threatens to leave you will say 'goodbye, see you again'. What a freedom! Otherwise they will blackmail. Even mother blackmails the child. I won't talk to you if you don't do this. That is blackmail relationship because I am weak. Therefore

श्रेयोमार्ग is risky but it is required for freedom. So विद्या इति ज्ञाता – it is called विद्या, you discover the inner freedom. And निविकेतस् you decided to take the risk. Even though I provided all the heavenly pleasures you rejected them. People say there is no one at home, it is like desert. Can they not say it is like an आश्रम. What is the difference between आश्रम and desert? The difference is not outside but it is inside. When you love being alone it is आश्रम, when you cannot face that it becomes cremation ground. So mind required strength to enjoy being alone. निविकेतस् you chose that. विद्याभीमिसनम् – you desired, you chose श्रेयोमार्ग, and that too in spite of my temptation. कामा: बहवः त्वा न अलोलुपन्त – any number of temptation did not distract you, take you away from your chosen goal. Therefore wonderful great you are. अलोलुपन्त means you are not cut off from श्रेयोमार्ग, and by extension cut off means stray away, deviate. So these sense objects did not make you deviate from the path chosen by you. Continuing;

मन्त्र 1-2-05

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मृद्दा अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

This मन्त्र is almost similar to the मुण्डकोपनिषत् मन्त्र 1-2-8. In the मुण्डकोपनिषत् this topic is still more elaborately discussed. To glorify the discriminative student, the विवेकि यमधर्मराज is contrasting him with an अविवेकि who falls in majority. So by doing अविवेकि निन्दा यमधर्मराज is indirectly doing विवेकि स्तुतिः. अविवेकि निन्दा द्वारा विवेकि स्तुतिः. And who are these अविवेकिः? The indiscriminative people want to

continue in their delusion because to get out of this delusion there is a risk involved as I have practiced using the crutches and now I cannot imagine dropping them. Therefore whichever person recommends crutches I like that person because he supports my delusion. My cozy comfortable delusion whoever supports, encourages and buy a few more crutches. I feel he is my true friend. Whoever is providing me crutches I consider he is a well-wisher. But there is one person telling how long are you going to depend on these crutches. ‘Are there crutches permanent?’ have you thought. ‘What will happen to you when the crutches break?’ have you thought. So shouldn’t you think in advance that as even I am using the crutches gradually I should think of a life where I can throw away all these crutches.

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशः ॥
कैवल्योपनिषत् ३ ॥

Have you ever thought dropping the phycological crutch? And if anybody talks about that which is not very palatable because I am used, I am attached to these crutches, whenever a *Vedantin* asks the person to drop these dependences, you know what the person will do? He drops. You know what? The *Vedantic* teacher. Because he makes me uncomfortable, he asks me to drop whichever I hold near and dear and therefore majority of people are steeped in delusion and they are afraid of वेदान्त. Because वेदान्त asks a person to become independent and to become independent वेदान्त prescribes renunciation. Not external कार्य type renunciation. Mentally learning to become

independent. And this many people are afraid. गौडपादाचार्य says,

अभये भयदर्शिनः ॥ माण्डूक्य कारिका ३-३९ ॥

वेदान्त is a source of fearlessness. But these people because of not understanding the aim of वेदान्त they are afraid as they don't want to drop things. And therefore यमधर्मराज strongly criticizes the people of attachment, the people of ignorance, the people who want to cling onto things. अविद्यायामन्तरे वर्तमानाः – they are steeped in ignorance and delusion. Even though शङ्कराचार्य in his भजगोविन्दम् is trying to hammer this idea. सम्प्राते सन्निहिते काते नहि नहि रक्षति तुक्त्वकरणे ॥ भजगोविन्दम् १ ॥

यावत् वितोपार्जन सक्तः तावन्निज परिवारो रक्तः । पश्चात् पश्चाज्जीवति जर्जर देहे वार्ताम् कोऽपि न पृच्छै गेहे । ॥ भजगोविन्दम् ४ ॥

People will love you as long as you have money. But once you are no more an earning person the treatment is different. This शङ्कराचार्य said a thousand years ago.

जलिनीदलगत जलमतितरलं तद्भज्जीवितमतिशयवप्तम् ॥ भजगोविन्दम् ४ ॥

मा कुरु धन जन यौवन गर्वम् हरति बिमेषात्कालः सर्वम् ॥ भजगोविन्दम् ११ ॥

But the problem with these people is like our son-in-law. You know our son-in-law? He has got all the virtues except two – he doesn't know by himself, nor can he be taught by others. Like

that these people neither are they intelligent enough to discern this fact nor are they willing to expose themselves to somebody's teachings. The scriptures are repeatedly announcing 'may I help you'. But this person they don't listen. Therefore ख्यातं धीरा: पण्डितं मन्यमाना: – they think they are intelligent and learned. Even though they are मूर्खविद्वामणि, ignoramus, but still they do not accept that fact because the ego comes in front. How can I learn from someone? How can I bend in front of someone? And therefore stiff with arrogance, intellectual arrogance. Then naturally what is going to be there lot? You have to pay the price for every misconceptions. There is no shortcut. भगवान् doesn't show any sympathy because he has provided the discriminative power to be prepared in advance. A person who takes precautionary measures is a farsighted person. भगवान् doesn't expect us to be myopic people, shortsighted people. If you are not going to think of the future and we are going to be trapped भगवान् says at least may you learn from kicks in life.

परीक्ष्य लोकान् कर्मचितान् ॥ मुण्डकोपनिषत् १-२-१२ ॥

Some people understand by neighbor's suffering, they are called intelligent people; whereas some other people have to go through their own suffering. And therefore यमधर्मराज says दण्डस्यमाणा: – they are carried away from one dependence to another dependence. Like a person giving up smoking and taking to snuff. Now what is your progress? From one dependence to another dependence which is not a progress. And therefore दण्डस्यमाणा: – wandering here and there, roaming

here and there hoping to get some support. In the मुण्डकोपनिषत् the reading is जड्यन्यमाना: because that is still more powerful. जड्यन्यमाना: means tormented, through every experience. परियनित मूढः – these indiscriminate people travel all over not only during one जन्म, according to वेदान्त the travel is from one body to another body.

अनादि अविद्या वासनया पशु पक्षि मृगादि योनिषु पुनः पुनः
अनेकधा जनित्वा केनापि पुण्यकर्म विशेषेण इदानीं तन मानुष्ये
द्विजन्मविशेषं प्राप्तवतः ॥ उपाकर्म महासङ्कल्पः ॥

So we say what all wombs and bodies we have gone through somehow we have got the human birth. And we do not know how to handle this मानुष्य शरीरम् also. They are मूढः. And they are like अन्धेनैव नीयमानाः अन्धाः यथा – they are like the blind people being led by another blind. It is a famous example – blind being led by the blind. Suppose a person is blind and he is walking and he may fall into any pit. Suppose there is another person who is also blind and holds onto the hand of the other blind. What are the chances of falling? It has become more because previously only I could fall, now when the other person falls because I am holding him diligently, I will also fall. Similarly here also these people are led by their own blind intellect. So here the blind person represents my own blind intellect, my reasoning power I use. शङ्कराचार्य criticizes such philosophers who heavily depend upon reasoning, who heavily depend upon scientific analysis, and they claim that they are all rationalists. They don't want to take the support of the scriptures. They consider it is beyond their dignity. And

therefore they say we are modern people, we are rationalists, we will be capable of thinking and arriving at truth. He says science can help in arriving at objective truth but when it comes to subjective reality science or reasoning is helpless. So when I want to see my own eyes just as I surrender to the mirror, similarly when I want to discover myself, I have to surrender to the scriptures. Surrender to the scriptures is a blind person holding onto another person who is not blind. Why should I feel bad about it? If I cannot see clearly I can hold onto the hand of a person who can see clearly. With regard to the truth my intellect is incapable, truth is अपौरुषेय विषय, it is beyond the instruments of knowledge. Why can't you take the help of scriptures if you ask , his arrogance does not permit. Therefore he is led by his own blind intellect. And therefore falls into pit, i.e., called lower जन्म, and once he gets lower जन्म he has to wait for some सञ्चित पुण्यम् and again another chance is given.

Continuing;

मन्त्र 1-2-06

ज साम्परायः प्रतिभाति बातं प्रमाणन्तं वितमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापयते मे ॥ ६ ॥

All our instruments of knowledge are known as पौरुषेय प्रमाणम्, पौरुषेयम् means at the disposal of a human being. We have got an intellect which can analyze the sensory data and discovers so many laws of creation. Everything we don't see. When an apple falls down sense organs report only the apple falling. The law of gravitation is not perceived. The law is invisible which is discerned by the intellect. So if a percentage

can be perceptually known a very great percentage can be known by intellectual analysis. And therefore that is also called पौरुषेय प्रमाणम्. This perception and intellect put together can discover fantastic thing, in fact all the scientific progress and advancement are all the glory of पौरुषेय प्रमाणम्. Computers, internet, communication revolution are all the glory of पौरुषेय प्रमाणम्. But the scriptures point out that every प्रमाणम् has got a particular field in which alone they can operate. This is the fundamental law. Just as the eyes however powerful they may be they can function only in the field of forms and colors. However powerful eyes may be they are utterly useless in the field of sound. It is a fact which we can happily accept. If we know and accept the limitation of every प्रमाण then we don't use a wrong प्रमाण for a wrong field using an appropriate instrument. When I want see stars I use telescope, when I want to see bacteria I use microscope. There is nothing wrong I know that each has its own field. Now what the scriptures say is both the perception and intellect are wonderful and great but they have a field of operation which is limited and it is called पौरुषेय विषय. पौरुषेय प्रमाणम् can operate only within पौरुषेय विषय. It has got a range. And there are things which are outside the range of पौरुषेय प्रमाण and all those topics which are beyond the पौरुषेय प्रमाण are called अपौरुषेय विषयः. So what is the definition of अपौरुषेय विषय? A field in which पौरुषेय प्रमाणs cannot operate. I cannot use a car in the sea. A car can be used only on the land and not water. The interesting thing is the dream world is not available for waker's sense organs. In fact स्वप्न is अपौरुषेय विषय with regard to the waker's sense

organs and intellect. And this आपौरुषेय विषय is divided into two in our tradition. One is called धर्म – the laws of कर्म, the laws governing the universe. And the second topic is called ब्रह्म – the Truth, the Reality. Both धर्म and ब्रह्म are आपौरुषेय विषय and therefore with regard to धर्म and ब्रह्म do not rely upon your sense organs and intellect, better rely upon the वेद प्रमाण, which is called अपौरुषेय प्रमाण. So धर्मधर्मम् पुण्यपापम् topic is अट्टम्. When पुण्यपापम् topic comes we have to hold onto वेद प्रमाण. ब्रह्मान् topic comes we have to hold onto वेद प्रमाण. To find the age of the moon you need not go to वेद प्रमाण. भगवान् has given you the sense organs and intellect, you will be able to do research, and you can fix the age of the moon. So what our scriptures say is use appropriate प्रमाण for the appropriate topic. This is called intelligence. And यमधर्मराज says the unintelligent people they fail in this particular context. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-2-06 Continuing;

ज साम्परायः प्रतिभाति बालं प्रमाद्यन्तं वितमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

Upto the thirteenth मन्त्र of this section यमधर्मराज is glorifying the *Vedantic* student, the *Vedantic* teacher and the *Vedantic* teaching. First he is glorifying the *Vedantic* student by talking about his discriminative power, how he has chosen the right and the best goal of life. The best goal of life is called श्रेयः. And therefore यमधर्मराज says श्रेयोर्थी is discriminative person who has understood the limitation of प्रेयस् consisting of finite goals and he has rejected them in favor of श्रेयस्. But there are only a few people who make such a right choice. Whereas majority is lost in the pursuit of प्रेयस् only. And therefore to glorify the seeker of श्रेयस् यमधर्मराज is strongly criticizing the seekers of प्रेयस्. And therefore he talks about the non-discrimination or delusion of a प्रेयोर्थी in मन्त्र number six which we are seeing now. He says बालम् – most of the people are childish people. Even though physically they are mature, perhaps their hair also has turned into grey, but as far as inner maturity is concerned they are retarded intellectually. And therefore यमधर्मराज calls them बाल – indiscriminate one, intellectually stunted ones, therefore incapable of learning from the experiences of life, परीक्ष्य लोकान् कर्मचितान् they are not able to do, and therefore they continue to have wrong priorities of life. Then यमधर्मराज further criticizes them, प्रमाद्यन्तम् –

they do not know the value of the rare human life, because in any other life there is no possibility of getting liberation. This is the only rare human जन्म where knowledge and मोक्ष are possible.

इह वेदवेदीदथ सत्यमस्ति न वेदिहावेदीन्महती विनाशिः ॥
केनोपनिषत् २-४ ॥

If a person doesn't make it in this human जन्म the loss is infinite. Therefore we have to know the value of human life and that too the first and last part of life are practically useless. In the first part we are immature therefore we cannot spend in a worthwhile manner, in the last part we are incapable and therefore we cannot spend. Therefore if you trim the first and last part of life we have got a few years. If we are negligent, if we are complacent during that time it only shows the foolishness of that person and therefore यमधर्मराज strongly criticizes them प्रमाद्यन्तम् – careless with regard to the rare gift of God. Negligence, waste precious time and faculty. प्रमाद means negligence, प्रमाद्यन्तम् means negligent person. Why are they negligent? Why can't they spend their time in worthwhile manner? It is because वित्तमोहेन मूढम् – they are lost in the pursuit of wealth. They are carried away by the pursuit of wealth which promises all the material comforts and entertainments. In fact money represents all the three पुरुषार्थः – धर्म आर्थ काम, everything is purchasable by money. And therefore वित्तमोहेन – because delusion for wealth, मूढम् – this person is carried away. There is no time to wait and think what am I doing. Monday to Saturday I am busy, and Sunday I am

more busy, because whatever I could not do during these days all piled up. And again Monday. And suddenly doctor says that you have health problem. So therefore वित्तमोहेन मृदग्, and therefore only अयं लोकः न परः इति मानी – he believes only in this world, he does not believe in the next जन्म, he does not believe in the future, he does not believe in पुण्यम्, he does not believe in पापम्, he does not believe of course in मोक्षा. In short, he does not believe in four पुरुषार्थः, in his vision there are only two पुरुषार्थः – आर्थ and काम. Therefore अयं लोकः. This is called चार्वाक �philosophy, materialistic approach. This visible world alone is, नास्ति परः – there is no परलोक at all, इति मानी – so he proudly claims to be a rationalist, a scientist, and therefore he does not believe in धर्म and मोक्षा. And therefore naturally since he does not believe in धर्म and मोक्षा which are the higher पुरुषार्थः he is not going to believe in the वैदिक साधनाः leading to the higher पुरुषार्थः. So when he doesn't believe in धर्म and मोक्षा goal he is not going to believe in the path or way of life which will lead a person to धर्म and मोक्षा and that means is prescribed by the वैदेश. Those वैदिक साधनाः, the *Vedic* disciplines which are meant for धर्म and मोक्षा पुरुषार्थः he doesn't accept. If I don't accept the goal how am I going to accept the means. And the वैदिक साधनाः, the *Vedic* way of life, the *Vedic* disciplines, the *Vedic* rituals, the *Vedic* prayers is called in this मन्त्रा as साम्परायः. He doesn't accept none of them because they present these साधनाः for acquiring धर्म and मोक्षा both of which are invisible. पुण्यम् is invisible, पापम् is invisible and therefore he asks the question why should I waste my money, time and energy on religious rituals which will not give

any visible, tangible and concrete benefits. Therefore न साम्परायः प्रतिभाति – the *Vedic* way of life does not appeal to him at all. And therefore what is there for them? Money and entertainment. What about values? If values are useful for money and entertainment such values I will follow and if the values are not going to be conducive for अर्थ-काम then I would reject the values rather than अर्थ-काम. So these are the people in the world. नविकेतस् you are a rare specimen, you are an endangered species which has to be protected. Then what will happen to them? What is the punishment for them? यमधर्मराज says the punishment is they are going to be under his grip. यमः means कालः. So such people are under the control of कालः which means time will attack them and sooner or later they are going lose everything they accomplish. Even they lose the capacity to enjoy अर्थ-काम. The old age will be the most frustrating part of life for them because they are unfit and incapable of अर्थ-काम, and they don't have anything else better to do. So the normal things are gone, there is nothing worthier to replacement and therefore the life becomes miserable. I cannot even share with others because others are busy after their अर्थ-काम. Therefore lying alone in the easy chair I have to worry.

किमहँ साधु नाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानूँ स्पृणुते ॥ तैतिरीयोपनिषत् २-४-१ ॥

उपनिषत् graphically describes the mental agony of an old person who has not led an worthwhile life. Why did I do such actions? Why did I not do such actions? All kinds of regrets, all

kinds of guilt, all kinds of complexes. All the time is there but I cannot do anything that I like to do. This is called यमधर्मराज's method of imprisonment and making you think of what is life. In fact most of the people will turn philosophers in old age. Therefore यमधर्मराज wants them ते मे वशम् आपद्यते – they will come to my hold means old age and death, जरामरणवशम्. And death give them permanent freedom? यमधर्मराज says they die repeatedly. Repeated death is possible only if there is repeated birth. Therefore यमधर्मराज reminds पुनः पुनः – they will die several times.

पुनरपि जननम् पुनरपि मरणम् पुनरपि जननी जठरे शयनम् । इह संसारे बहुदुर्स्तारे कृपयाऽपारे पाहि मुरारे ॥ भजगोविन्दम् २१ ॥

So only rare people will come to मुरारि. Continuing;

मन्त्र 1-2-07

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्वर्यो वक्ता कुशलोऽस्य लब्धा आश्वर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Until now यमधर्मराज talked about the glorify of the *Vedantic* student by contrasting him with all the ordinary people. So शिष्य स्तुति was the topic. Now in this मन्त्र यमधर्मराज is glorifying the very teaching by talking about the rareness of the teaching. वेदान्त श्रवणम् is the rarest of the rare thing. It is not easily accessible. Why do we say वेदान्त श्रवणम् is rare? First of all very few people are interested in the वेदान्त, because to come to वेदान्त श्रवणम् a person has to graduate by going to several levels. The first thing is out of the four पुरुषार्थस – धर्म अर्थ काम मोक्ष – the majority of people are interested in

अर्थ-काम. So seventy percent gone, busy in making money. There may be another twenty percent who know that mere money cannot make life, it is something more and therefore are following धर्म, भक्ति, पूजा, जप, etc. Therefore another twenty percent are after धर्म. And still there are only very few people who know that even धर्म has got its own limitation, even धर्म cannot give मोक्ष, धर्म can maximum give स्वर्ग alone which is also returnable as we saw in मुण्डकोपनिषत्.

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकर्त्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशनित ॥
मुण्डकोपनिषत् १-२-१० ॥

In the भगवद्गीता

ते तं भुवत्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशनित ॥
गीता १-२१ ॥

Therefore seventy percent after अर्थ-काम, twenty percent after धर्म and only remaining percent are interested in मोक्ष. Therefore the first stage is desire for मोक्ष, मोक्ष इच्छा. Then thereafter also among those people those who desire मोक्ष many do not know the way. There is the need but there is groping in darkness, they will strongly claim that I want मोक्ष but they don't know what is the means. And there are so many versions also. Some people say कर्मणा मोक्षः, some other will say भक्त्या मोक्षः, some other will say योगेन मोक्षः, some other will say raising the कुण्डलिनी is मोक्षः, etc. Now I am confused. And whenever I hear a lecture a particular thing is highlighted and therefore I get inspired. After hearing a talks on ध्यानम् next day I am tight in meditation. And another day somebody comes

and tells द्यानम् is tougher, नामसङ्किर्तनम् is easier, so the next day I will take instrument and sing. And another day somebody says neither of them and he introduces SKY – simplified क्रुण्डलिनी योग. Like fast-food restaurant this is fast liberation restaurant. Now which one should I follow? And therefore even among those who desire मोक्ष very few people know that ज्ञानम्. Self-knowledge alone can liberate. Therefore if I seek मोक्ष, I should seek knowledge. Thus मोक्ष इच्छा should be converted into ज्ञान इच्छा. This is a very big conversion because the diagnosis is over and treatment I can take. In fact diagnosis of a disease you have cured fifty percent because I know this is the problem, I know the course. So मोक्ष इच्छा to ज्ञान इच्छा. But my next problem is I know Self-knowledge is what I seek but I don't know how to get knowledge. Again several people present several methods. Some people say you keep on doing your duty knowledge will dawn. Then others will say by silencing the mind, or by letting a ज्ञानि to look at me, or by allowing him to touch me, स्पर्श दिक्षा, etc. So many people give so many methods and among the seekers of knowledge also only a few people know that वेदान्त शास्त्रम् the scriptures dealing with this knowledge are the meek means of getting knowledge. शास्त्र प्रमाणम् एव. Without an appropriate means of knowledge cannot take place. Any knowledge is impossible unless I operate an appropriate means of knowledge. And here the appropriate means is शास्त्र प्रमाणम्. And therefore desire for knowledge should get converted to the desire for शास्त्र-विचार. That is next progress. So मोक्ष इच्छा to ज्ञान इच्छा to शास्त्र-विचार-इच्छा. There is no other way. Then comes the

final stage. When I try to do शास्त्र-विचार by myself I only get confused and more confused. If I don't understand the scriptures I am lucky but worse is if I misunderstand. The scriptures use an extraordinary method of communication because the subject matter is extraordinary. It is not a regular subject matter. We are not dealing with the objective universe, we are dealing with the very subject itself. And therefore he has to recognize enquire into the scriptures independently will not lead anywhere, I require the assistance, the guidance of a person who knows the method of communication with the help of scriptures, who has the key to open the scriptures and reveal the truth. And therefore the शास्त्र-विचार-इच्छा should get converted into गुरु-उपदेश-श्रवण-इच्छा, the desire to listen to the teachings done by a competent आचार्य. To put in simple form श्रवण-इच्छा. So from मोक्ष इच्छा to ज्ञान इच्छा to शास्त्र-विचार-इच्छा to श्रवण-इच्छा. And only when I come to श्रवण-इच्छा I will look for an opportunity to listen to *Vedantic* teaching. Until then I don't know its value, I don't know its relevance. Otherwise I think that study of scriptures is a time pass. So if significance is not known and therefore the desire for श्रवणम् is very very rare. If मोक्ष इच्छा is in ten percent people, out of the ten percent also there may be only seven percent desiring ज्ञानम्, out of which only may be again five percent desiring शास्त्रम्, and there also may be two percent desiring for listening to the scriptures. बृहदारण्यकोपनिषत् tells

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिद्यासितव्यः ॥
बृहदारण्यकोपनिषत् २-४-५ ॥

So for Self-knowledge श्रवणम् is the first stage. And even among those people who want to have श्रवणम्, how many people will get the opportunity? Desire may be there but opportunity may not be there or opportunity may be there but the desire may not be there. All these things are required for listening to the शास्त्रम्. Therefore यमधर्मराज says श्रवणायापि बहुभिः यः न लभ्यः – for most of the people there is no opportunity even for listening to the शास्त्र।s. And then शृण्वन्तः अपि – even among those people who get the opportunity to listen बहवः न विद्युः – they do not understand. They say ‘the class is very good’ and when asked what was taught, they say ‘that only I don’t know’. How can you say something is good without understanding? So therefore you feel nice but you always miss the central teaching that can happen. And therefore wherever successful communication is taking place their the glory belongs to both the student, the receiver and also the teacher who is the communicator. Therefore यमधर्मराज says the communicator, i.e., the teacher is a wonder because he communicates something which is not easily communicable. The student receives something which is not easily receivable. Why do we say so? The reason is we have got an orientation that whenever we listen to the description of something we imagine that something as an object. This is called objectification orientation. Any description we begin to imagine. Description of गङ्गांगोत्रि, description of बाटिनाथ. As I listened to the description the first job I do is look for बाटिनाथ around. And if it is not around then it must be far away. Therefore you form concepts of the described entity. This is our

practice, habit, orientation. If with this orientation a person comes to वेदान्त and the teacher gives a brilliant description of ब्रह्मन् जगत्कारणम् सर्वज्ञः सर्वव्यापि. There are many descriptions of ब्रह्मन् and when the student listens to those descriptions the first job he does is to look around to find out whether anything falls under this list. Nothing he has experienced until now comes in that list at all. And therefore he keeps on forming concept of ब्रह्मन्, that is it is some kind of an extraordinary thing in the world. This is called परोक्ष ज्ञानम्. And having formed the concepts he completes the teaching also, sometimes even studies for year and decades and he says he has got designation and the description of ब्रह्मन्. Now I am waiting for an opportunity to have a face to face experience of ब्रह्मन्. And then he even starts meditation also hoping for a day when ब्रह्मन् will give साक्षात् दर्शनम्. He goes on meditating and no ब्रह्मन् comes, gets so much frustrated also. He says I am able to come to blankness, but don't know what to do beyond. and at last when you go on doing that mind when it is withdrawn from the regular activities for some time mind is capable of giving extraordinary experiences. A pressurized mind. So therefore any such extraordinary experience I wrongly conclude that this is ब्रह्मन् experience. So we say

अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा अरसं नित्यम्
अगन्धवच् च यत् ॥ कठोपनिषत् १-३-१४ ॥

ब्रह्मन् is not available for sensory perception. We are talking about the seer of the experience. But this aspect of the teaching he has not received properly. And therefore most of them miss

it, some rare student grasps. That the description of ब्रह्मान् is the description of Myself, the observer of everything. It is never going to become an observed object. It is the self-evident consciousness.

प्रतिबोधविटितम् मतम् ॥ केनोपनिषत् २-४ ॥

It is not something experienced in a particular event or a moment, ब्रह्मान् is the very self-evident consciousness in which all the particular events and moments come and go. तत् ब्रह्माहमस्मि. This owning requires a very subtle mind. and by subtle mind we define non-objectifying mind. Unlike the sharp mind of a scientist who differentiates between subtle objects. But वेदान्त is not differentiating two objects, वेदान्त requires a subtle which should drop the very objectifying tendency. And therefore such a student is rare. The teacher who makes the student receive ब्रह्मान् without objectification is also rare. In fact the responsibility lies more in the teacher, because at regular intervals the teacher should warn ‘don’t look for mystic experiences, don’t look for an extraordinary object, meditation is not meant for an extraordinary experience’. He has to keep on hammering and telling वेदान्त is a matter for owning up of the nature. Therefore यमधर्मराज says वक्ता आश्चर्यः – the one who teaches the Self, talks about the Self is a wonder. And लब्धा आश्चर्यः – the one who gets the आत्मा is also a wonder. So the one who talks about the आत्मा is a wonder and the one who accomplishes that आत्मा is also a wonder. Now यमधर्मराज is worried because he has used the word the one who gets the आत्मा is a wonder. And therefore यमधर्मराज says

getting आत्मा is equal to knowing आत्मा. ज्ञानम् एव प्राप्तिः. There is no getting of the आत्मा other than knowing the fact that the आत्मा is Myself. आत्मज्ञानम् एव आत्मप्राप्तिः.

सिद्धस्य वित्तिः सत एव सिद्धिः स्वप्नोपमानाः खलु सिद्धयोऽन्याः । स्वप्नः प्रबुद्धस्य कथं नु सत्यः सति स्थितः किं पुनरेति मायाम् ॥ सहर्षनम् ३७ ॥

सिद्धस्य आत्मनः सिद्धिः वित्तिः एव. Getting the आत्मा is knowing the आत्मा because You happen to be the आत्मा. तत् त्वम् असि. And therefore यमधर्मराज says आश्रयोऽज्ञाता – so the one who knows the आत्मा is a wonder. How does he know? कुशल-अनुशिष्टः – taught by a कुशलः, a competent आचार्य. आचार्य has got tremendous responsibilities. Therefore he is called कुशलः. Continuing;

मन्त्र 1-2-08

न नरेणाकरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति अणीयान् ह्यत्वर्यमणुप्रमाणात् ॥ ८ ॥

So here यमधर्मराज is glorifying the आचार्य, the teacher. In this मन्त्र it was the glorification of the teaching itself, before that glorification of the student. See यमधर्मराज gives importance to the student first! And then only he comes to the teacher. So he says this आत्मज्ञानम् requires an extraordinary आचार्य who is an expert in communicating the non-communicable. He gives the reason for that. अणुप्रमाणात् अणीयान् – आत्मा is measured or quantified in terms of the number of properties. If you take the five elements the earth element, the पृथिवी has got five properties – शब्द-स्पर्श-रूप-

स-गन्ध and therefore it is accessible to all the five sense organs and therefore earth is supposed to be the grossest. Then when you come to water, it has got four properties – शब्द-स्पर्श-रूप-रस but it doesn't have गन्ध. Therefore it is accessible to only four sense organs. And then अङ्ग, वायु, आकाश have three, two and one property respectively. Therefore among the five elements the space which has got only one property happens to be the subtlest and that is why if you have to talk about space to a child it is very difficult to communicate. So if the space itself is subtle what to talk of आत्मा which is supposed to be free from even that शब्द गुण and therefore subtler than even the space. आकाशादपि सूक्ष्मम्. And therefore it is not available for any instrument of knowledge because every instrument really studies the property only. In वेदान्त we never study the substance, all the time we are studying the property only. When I am seeing you and appreciating your existence it is only in terms of the five sense organs which perceive your form, or your sound etc., which are all properties. And therefore sense organs can or instruments can objectify the properties. And since आत्मा is without properties it is not available for any of the instruments. आप्रमेयम् and therefore अतिसूक्ष्मम् extremely subtle. And therefore only अत्कर्यम् – आत्मा is not available for even reasoning. Why? Because any logic is based on the data collected through perception. How does the science progress? They collect data which is based on the perception and thereafter from the data they are able to project, extend, calculate, analyze and say that this particular galaxy is so many light years away. Therefore तत्त्व works only

in a field where data are available. Since आत्मा is not at all available for perception how are you going to collect data? And if data are not available how are you going to study? And without data collection whatever you conclude will come under imagination. Imagine a doctor doesn't take any test, no clinical examination, no blood examination, he says I imagine I have got a jaundice. Will you take medicine? Imagination is not a valid means of knowledge. Speculation is not a valid means of knowledge. तर्क can only lead to speculation. Therefore आत्मा is अत्यन्तर्क्यम् – beyond science, beyond logic. And therefore only बहुधा चिन्त्यमानः – it is variously speculated, imagined by different people. Everybody had got one-one theory. Cause of the cancer. Nobody knows the cause of the cancer. And therefore anybody can say anything. Why because after all cause is not known. So therefore speculations are infinite. There are speculations regarding the very existence of आत्मा. There are some philosophers who claim आत्मा is only body-mind-complex. There is no such thing called आत्मा other than body-mind-complex. So the basic doubt is regarding the very existence of आत्मा's speculations are there. Then there are people who accept that there is an आत्मा other than body-mind-complex. But regarding its nature there is confusion. Some say आत्मा is atomic size, another says आत्मा is all-pervading, another says आत्मा is of the size of the body. So elephant has got bigger आत्मा and ant has got smaller आत्मा and we have got medium आत्मा. So अणु परिमाण, विभूति परिमाण, मध्यम परिमाण. And there are confusions regarding the number of आत्मा. One आत्मा or many आत्मा? Is there a परमात्मा different

from all these जीवात्मा? Is आत्मा inert or sentient principle? According to न्याय वैशेषिक philosophy आत्मा is insentient matter. There are supposed to be logicians. And there are some other who claim that आत्मा is Consciousness itself. and some others say it is a mixture of both. So thus there are so many confusions. Already I am confused, now I am confounded. Therefore यमधर्मराज says बहुधा चिन्त्यमानः – आत्मा is variously speculated by various philosophers. And therefore न सुविज्ञेयः – it can never be clearly, convincingly and doubtlessly grasped unless there is a competent आचार्य. Therefore यमधर्मराज says an incompetent आचार्य also cannot communicate. The details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-2-08 Continuing;

ज नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

After talking about the glory of the student and the glory of the very teaching itself now यमधर्मराज is talking about the greatness of the गुरु or the teacher. To talk about the glory of the teacher यमधर्मराज talks about the subtlety of this subject matter. And because this subject matter is extremely subtle गुरु has to play a very great important role in communicating. And here the subject matters happens to be आत्मा with regard to which there are lot of confusions and misconceptions. So यमधर्मराज said, we were seeing in the eight मन्त्र, अणुप्रमाणात् अणीयान् – it is subtler than even the subtlest atom which means it is not available for any sense perception. And if it is not available for sense perception it will not be available for inference also as it is based on sensory data. Without data if I conclude something it is not inference it is wishful thinking. It is an imagination or speculation, it cannot be valid knowledge. If inference has to be valid knowledge it should be based on valid data. In the case of the आत्मा inference is not possible because it doesn't give any sensory data. Sensory data are not possible because it is beyond sense perception. Therefore यमधर्मराज said अतर्क्यम् – अनुमान अगोचरम्. अणुप्रमाणात् अणीयान् means प्रत्यक्षा अगोचरम् अतर्क्यम् means अनुमान अगोचरम्. And therefore only यमधर्मराज points out बहुधा

चिन्त्यमानः – various philosophers talk about this आत्मा in various ways. Some say body itself is आत्मा, some others say other than the body there is a mind which is आत्मा, some others say other than the body and mind there is something called आत्मा, and having accepted that आत्मा they debate regarding the nature of that आत्मा, some say आत्मा is inert, some say आत्मा is sentient, some others say आत्मा is a mixture of both, some say आत्मा is of the size of the atom, some say आत्मा is all pervading, some say आत्मा is in-between. Some say आत्मा is one and some others say आत्मा is many. Therefore यमधर्मराज says बहुधा चिन्त्यमानः. It is debated, in our tradition there are twelve systems of philosophy – six वेद believing systems and six वेद non-believing systems, each system has got an idea about आत्मा, each one distinct from another, each one vehemently quarrelling also. Therefore if you try to learn about that आत्मा you will be confused. Since it is very confusing एषः न सुविज्ञेयः – this आत्मा cannot be grasped clearly, convincingly and doubtlessly if it is taught by, revealed by an inferior teacher. **अवरेण नरेण** – हीनेन मनुष्येण, **अवरेण गुरुणा**. **अवर** means inferior, who doesn't know how to communicate this properly. If such a गुरु teaches then this आत्मा will not be understood, not only that it is will be misunderstood also. And we cannot form a philosophy mixing up all of them also because each one is mutually contradictory. If I am going to accept one philosophy which says आत्मा is many, how can I accept the opposite philosophy which says आत्मा is one. Therefore you cannot combine all the systems and form an integral philosophy also, it is impossible. That

means I should clearly know which is right and which is not so. And that is possible only when it is taught by a proper person; an improper person cannot communicate. Therefore अवरेण जरेण प्रोक्तः, प्रोक्तः means taught, revealed, communicated, एषः – this आत्मा, which is our subject matter and which नचिकेतस् wanted to know through the third boon. Ok, then how can one know? यमधर्मराज says there is only one way it can be known, अनन्यप्रोक्ते – it should be necessarily taught, there is no doubt regarding that. Self-experimentation, Self-enquiry by oneself and self-meditation none of them is going to work. Scriptures are required and that too the scriptures taught by a competent आचार्य. Both should go hand in hand. गुरु-शास्त्र उपदेश is required. And the शास्त्र is like a mirror which helps me see myself and गुरु is one who knows how to operate the शास्त्रम्. The method of operation is as important as the शास्त्र itself. And such a गुरु here is given a beautiful title अनन्यः. In मुण्डकोपनिषत् that गुरु was called श्रोत्रियब्रह्मनिष्ठः.

तत् विज्ञानार्थम् सः गुरुम् एव अभिगच्छेत् । समित्पाणि: श्रोत्रियं ब्रह्मनिष्ठम् ॥ मुण्डकोपनिषत् १-२-१२ ॥

And what is the meaning of श्रोत्रियब्रह्मनिष्ठः? ब्रह्मनिष्ठ means the one who has discovered the fact that I am ब्रह्मन्, I am free. Only if I am free I can help another person to become free. If my hands themselves are tied together how can I use my hands to release another person. Therefore the first condition is the गुरु must know this fact that I am the ever free ब्रह्मन्. And if the गुरु knows this fact without any doubt he can happily, wholeheartedly tell every शिष्य that you are ब्रह्मन्. If I am

ब्रह्मन् is not clear to me how can I boldly say you are ब्रह्मन्. Therefore the first qualification is ब्रह्मनिष्ठः. The second qualification is श्रोत्रियः – the one who knows the method of revealing ब्रह्मन्. And this method of revealing is important because, we saw in the last class, the student has got a general problem – objectification orientation. He always tends to think of ब्रह्मन् as a mysterious entity which he has to come across. The teacher has to communicate in such a way that as even the student listens to he should understand that the description of ब्रह्मन् is the description of myself. Every word नित्यं शुद्धं ब्रह्म मुक्तं सत्यम् ज्ञानम् अनन्तम् आनन्दम् all these words should not have an external object, all those words should resolve into Me. Just as the word table travels and resolves in the object table, the word fan as even I use it goes and resolves in the object fan, the word सत्यम् ज्ञानम् अनन्तम् should not travel elsewhere they should come and resolve into Me that I am that. And in such a way a teacher should communicate which is not an ordinary task. And therefore the scriptures devise an ingenious method. Not one ingenious method but several methods are used by the scriptures to do this job efficiently and that methodology is called सम्प्रदायः. It is a secret key. Only if you use that secret key the उपनिषत् will open and convey what it has to. This key you can never get anywhere other than in the tradition. Therefore I will have the key if I have been a disciple of someone. And my गुरु will have the key if he has been a disciple of someone. Therefore only in the गुरु शिष्य परम्परा this सम्प्रदाय key is maintained. And the one who possesses this key is called a श्रोत्रियः or सम्प्रदायवित्. And such a श्रोत्रिय

ब्रह्मनिष्ठ गुरु mentioned in the मुण्डकोपनिषत् is called here as अनन्यः. अनन्यः is equal to श्रोत्रियब्रह्मनिष्ठः. What is the meaning of the word अनन्यः? अनन्यः means that गुरु for whom ब्रह्मन् the subject matter is not a different object. Then what does it mean? That गुरु for whom ब्रह्मन् is the गुरु Himself. That is why we say

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः । गुरुः साक्षात् परं ब्रह्म तरमै
श्री गुरवे नमः ॥

That fact is clear to him. So अनन्यः means ब्रह्मणा एकीभूतः. And therefore when he describes ब्रह्मन् for the गुरु the description of ब्रह्मन् is description of himself. It is autobiographical. *Vedantic* teaching is talking about his biography as it were. And that is why he enjoys why because who will not enjoy talking about oneself? When such a गुरु communicates, here यमधर्मराज says the शिष्य helplessly understand. When such a गुरु for whom वेदान्त is his life and the subject matter is himself when such a गुरु communicates even if शिष्य doesn't want to understand he will. So he says अनातिः अत्र नास्ति, अनातिः means non-understanding, गतिः means understanding, नास्ति – is not there, non-understanding is not there means there is communication, knowledge will take place. This is the glory of आचार्य. The problem is we do not know who that आचार्य is. We can only learn from the आचार्य who is available to me and hope that my आचार्य is a competent one. And नाचिकेतस् is a lucky one because he has got a very good आचार्य. श्रोत्रिय-ब्रह्मनिष्ठः. The only thing we can do is to pray that our आचार्य is one. Continuing;

नैषा तर्केण मतिरापनेया प्रोत्कान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि त्वाहङ्ग्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

In this मन्त्र also यमधर्मराज continues with the same idea. Self-knowledge can come from an आचार्य only. it cannot come from any other source. That is why in the गीता also

तद्विद्वि प्रणिपातेन परिप्रश्नेन सेवया ॥ गीता ४-३४ ॥

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् ॥ मुण्डकोपनिषत् १-२-१२ ॥

आचार्यवान् पुरुषो वेद ॥ छान्दोब्योपनिषद् ६-१४-२ ॥

Why do we emphasize आचार्य and not the शास्त्राः? In fact really speaking शास्त्रम् is the source of knowledge, therefore we should be emphasizing शास्त्रम् really but we find आचार्य is given more importance because शास्त्रम् can be there without आचार्य. When I emphasize शास्त्रम् a person can study the scriptures by himself. And शास्त्रम् without an आचार्य can be terribly misunderstood. That is why कृष्ण said ब्रुद्धिभेदम् ॥ गीता ३-२६ ॥ it can create. Therefore शास्त्र need not include आचार्य but once you use the word आचार्य शास्त्र is included because आचार्य is one who communicates with the help of शास्त्रम् because the very definition of आचार्य is

आचिनोति च शास्त्र-अर्थान् आचारे स्थापयति अपि । स्वयम् आवरते यस्मात्, तस्मात् आचार्य उच्यते ॥

The very definition of आचार्य is one who communicates with the help of शास्त्र. Therefore when आचार्य is mentioned the शास्त्र is included, but when शास्त्र alone is talked about the

आचार्य is not included. Therefore गुरु is emphasized more. गुरु includes शास्त्र. In fact गुरु cannot play the role of a गुरु without having the शास्त्रम्. If a गुरु is teaching without शास्त्रम् you should be extra careful because he will give his own philosophy and after two months he will come up with a new one. It is risky thing. And why so? He gives the reason for the importance of a गुरु. **एषा मतिः तर्कणं न आपनेया – आत्मज्ञानम्** cannot be gained by logical reasoning which was explained in the previous मन्त्र. तर्क is always based on the perceptual data. The entire scientific advancement is based on perceptual data and आत्मा can never give the perceptual data. Therefore all the scientific advancements will deal with matter alone, no science can deal with Consciousness itself. The whole science is based on objectification. And therefore यमधर्मराज says by तर्क you are not going to get this knowledge. And human beings have got only these two means of knowing – either I have to directly perceive and know or I have to collect data and infer. If these two doors are closed what other means is there for me. That is why some scientists have come to the conclusion that Consciousness will be eternally inaccessible to science because our instruments can deal with only matter and not Consciousness. They deal with the observed phenomena and not the observer. Because the observer is never the observed. Therefore यमधर्मराज says तर्क is great, science is wonderful but it has got its own field. This is a very important concept that we have to know when we come to वैदेहिकता. Every means of knowledge can function only in its own field. Eyes however powerful they may be they can function only in the field of

forms and colors. We should respect the eyes but we should know the limitation of the eye. Therefore when I want to know the sound I have to use my ears, when I am using my ears I am not disrespecting the eyes, I am being only pragmatic. Pragmaticism is not fanaticism. Similarly I respect science very much. Science is a very great thing; if we have reached this much, in fact if I am able to talk to all of you it is because of scientific instruments. शङ्कराचार्य would not have been able to do that. Science is wonderful but appreciating science does not mean that you should depend on science for everything. You should know there are fields which are beyond the field of science. You know what is the most important thing? The observer. Therefore यमधर्मराज says when the topic of आत्मा comes don't rely upon science. Then what do you do? You use the appropriate instrument called शब्द प्रमाणम्, शास्त्र प्रमाणम् or गुरु प्रमाणम्. Therefore **तर्कण न आपनेया**. This line can be read in two different ways which conveys two different beautiful meanings. First we have to split the line as **एषा मतिः तर्कण न आपनेया**. **आपनेया** means it cannot be attained through logic. The second interpretation is therefore only this knowledge cannot be negated by logic also. Why it cannot be negated by logic? Because logic doesn't have access to that. For proving also it requires access, for negation also it requires access. Since it doesn't come under logic cannot reveal it, logic cannot dismiss it. Suppose somebody says that clip is of pink color and you want to confirm this. To confirm this color you want to use your ears. What will happen? Can the ear confirm the color? Ear cannot confirm it. Then can the ear negate it? Ear

cannot negate it also. Therefore what प्रमाणम् reveals another प्रमाणम् can neither confirm nor negate. Science can neither confirm वेदान्त nor reject. Because science deals with आत्मा, वेदान्त deals with आत्मा. There is no relationship in their dealing. They have totally different fields. Science is wonderful in the material field and the वेदान्त is important in the spiritual field. A true seeker is one who uses both of them in the appropriate field. I see the necessity of science also and I see the necessity of वेदान्त also. Both of them play an important role. Therefore logic has no accessibility with regard to माति:.

माति: means Self-knowledge. And if तर्क has no access then what has access? यमधर्मराज says अन्येनैत प्रोक्ता – गुरु-शास्त्र उपदेश is the only one by which this knowledge can be clearly attained. See यमधर्मराज doesn't prescribe even meditation. He doesn't prescribe meditation as a means of knowledge. While many people have the misconception that knowledge takes place in meditation, यमधर्मराज clearly says knowledge does not and will not come in meditation. Knowledge has to come through अन्येन प्रोक्ता – as revealed by a गुरु. Then meditation is for what purpose? This is discussed in the introduction to the sixth chapter of the गीता. Meditation has got other important roles to play but knowledge has to take place through गुरु-शास्त्र उपदेश alone. सुज्ञानाय प्रेष्ठ. प्रेष्ठ is addressing the student. O dear one! O blessed one! O wonderful student! सुज्ञानाय – clear comprehension. This knowledge can be clearly comprehended only through गुरु उपदेश. And that is why गुरु प्राप्ति is considered a great blessing.

दुर्लभम् ऋयमेवैतत् देवानुग्रहहेतुकम् । मनुष्यत्वम् मुमुक्षुत्वम्
महापुरुषसश्रयः ॥

Three things are rare. One is to be born as a human being, second is having the desire for मोक्षा and the third is having the desire for मोक्षा getting a competent आचार्य to guide. All these three are not in our hands, but they are in the hands of भगवान्. And यमधर्मराज congratulates नविकेतस् because he has got a गुरु. Therefore he says यां त्वम् आपः. Very interesting यमधर्मराज wants to say you have already got a गुरु. Because he is going to serve as a गुरु, and therefore he wants to say you have got a गुरु but instead of saying that यमधर्मराज says you have got the knowledge. Why? Because he is so definite that you are a qualified student and I am very competent in my communication, therefore ideal combination and therefore you have got the knowledge. Do not doubt. You are free. Therefore त्वम् – O नविकेतस्! याम् – ब्रह्मविद्याम् मतिम् आपः – you have attained that knowledge. That means you have as good as attained that knowledge. सत्यधृतिः बत असि – because you are a student of firm resolve. You are not half-hearted seeker. So since you are a person of firm resolve सत्यधृतिः बत. यमधर्मराज himself is wonderstruck at the glory of the student. And he says that he would like to you have more students like you. Even गुरु is greedy. Because the joy in getting nice students like you is so much because गुरु gets inspiration from शिष्यIs only. It is just like any art, a musician also if the audience responds very well then the best music comes out. And if the शिष्यIs responds very then the best teaching comes out. And यमधर्मराज enjoys that. Therefore he says normally nobody comes to me, who will

like to become यम्'s शिष्य, and you are a rare one who have become my disciple. I would like to have more disciples like you. So हे नचिकेतः त्वाहृकृ प्रष्टा – students like you, नः भूयात् – may I have more and more. Because what is श्रवणम् for the students is निदिध्यासनम् for the teacher. In fact teaching itself is a form of निदिध्यासनम् only. Continuing;

मन्त्र 1-2-10

जानाम्यहं शेवधिरित्यनित्यं न ह्युतैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चित्तोऽन्तिः अनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १० ॥

यमधर्मराज's admiration for नचिकेतस् is so high that he feels like comparing himself with नचिकेतस्. And he says O नचिकेतस् in fact you are even superior to me. Why? Because you should remember यमधर्मराज also was once upon a time a human being. स्वर्गलोक also is a कर्मफलम् only. And every देवता has become a देवता only as a result of पुण्यकर्म. देवता is not God. You should know the difference between देवता and ईश्वरः. God is one who is the creator, preserver and destroyer. But देवता means only a जीव who has got an exalted body-mind-complex. उत्तम उपाधिक जीवः एव देवता. In fact any one of us can become यम् by doing appropriate rituals. We have seen in the context of the second boon that even हिरण्यगर्भ, ब्रह्माजि himself is a name of a post which can be attained by a ritual. Therefore यमधर्मराज says that I was also a human being. And when I was a human being instead of asking for मोक्ष, I performed various कर्मs to attain स्वर्गलोक, to attain higher status. And that I have got now यम् position is only because during my previous human birth I have done the noble कर्मs.

That means when I was a human being I did not vote for मोक्ष like you, that time I didn't know, only after becoming यमधर्मराज I knew the limitation and later gained Self-knowledge. This we saw in केनोपनिषत् all the देवताIs got the Self-knowledge later. First इन्द्र got the Self-knowledge and there afterwards

तस्माद्ग एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते
ह्येनन्नेदिष्ठं परपर्शुरते ह्येनत्प्रथमो विदाचकार ब्रह्मोति ॥
केनोपनिषत् ४-२ ॥

Therefore he says when I was a human being I did not ask for मोक्ष but you as a human being are wiser than even me. Therefore he says अहम् शेवधिः अनित्यम् इति जानामि – when I was a human being I did know that all the कर्मफलम् are अनित्यम्. शेवधिः means कर्मफलम् स्वर्गलोक, देवता स्थानम्, they are अनित्यम् I did know. Which human being doesn't know that everything is अनित्यम्? Because daily he is seeing everywhere insecurity is there. And I also knew अधुवैः ध्रुतम् न प्राप्यते – that limited कर्म cannot give limitless result. I knew that. Because as the action is so the result is. We saw this in मुण्डकोपनिषत्

प्लवा होते अट्ठा यज्ञरूपा अष्टादशोकमवरं येषु कर्म । एतच्छ्रेयो
येऽभिनन्दनित मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥
मुण्डकोपनिषत् १-२-७ ॥

Rituals are finite, the result of the rituals also will be finite only. यमधर्मराज says I knew that. So I knew स्वर्गलोक is अनित्यम्, I knew कर्मफलम् is अनित्यम्. But still I did not utilize my human birth for Self-knowledge. What did I do? मया नाचिकेतः

अथिनः वितः – O नाचिकेतस् I only performed कर्म्स and उपासनास instead of getting ज्ञानम् there itself. and as a result of those कर्म्स, **अनित्यैः द्रव्यैः अनित्यम् प्राप्तवानस्मि** – through the अनित्या rituals and materials, through the finite rituals, impermanent rituals I have attained only this अनित्य फलम्. And the only consolation is **नित्यम् प्राप्तवानस्मि** – but this स्वर्गलोक फलम् even though it is अनित्यम् but compared to मनुष्य लोक this is considered to be नित्यम्. Therefore here the word **नित्यम्** means relatively eternal. यमधर्मराज's post I have got which is also really speaking non-eternal only. and what do you mean by relatively eternal? Compared to sixty or seventy years of life स्वर्गलोक's life is very long and therefore it is seemingly eternal. Whereas O नाचिकेतस् you did not vote for कर्म्स and उपासनास instead you are asking for आत्मज्ञानम्. So what a maturity you have which I didn't have. Thus यमधर्मराज glorifies the disciple. Continuing;

मन्त्र 1-2-11

कामस्यास्ति जगतः प्रतिष्ठां क्रतोरानन्त्यमभयरच्य पारम् ।
स्तोममहदुरुगायं प्रतिष्ठां वृष्ट्वा धृत्या धीरो नचिकेतोऽन्त्यस्त्राक्षीः ॥ ११ ॥

In fact these two मन्त्रas ten and eleven are the glorification of the student once again. After talking about the greatness of the teacher now once again the student is glorified. Here यमधर्मराज is glorifying नाचिकेतस्'s वैराग्यम्. How disinterested he is with regard to sensory, material pleasures. Ninety-nine percent of people are after material pleasures but you are not of that type. The highest material pleasure promised is ब्रह्मपदवि, the position of ब्रह्माजि. He is supposed to have the

greatest sense pleasure possible in the relative world. We are not talking about the spiritual आनन्द. Within the field of sense pleasure the highest possible is ब्रह्माजि's. Because for sense pleasures three conditions are required.

- 1) The first is the object which should be finer. Finer the sense object finer the pleasure.
- 2) The instrument of enjoyment also should become finer and finer. Appreciation of beauty, appreciation of music, appreciation of poetry. Suppose you read poetry in front of a buffalo. Its sense organs are powerful but it is not matured, its mind and intellect are not matured enough to appreciate the poetry which we can do. And the joy is of a different quality. Dimensional difference. So sense objects determines and sense organs including mind and intellect.
- 3) The third conducive factor for sense pleasure is the environment. The environment should be ideal.

In ब्रह्मलोक all the three are supposed to be superlative. Best उपाधि, best विषय and best लोक. And this highest pleasure was offered to you O नविकेतस् and you rejected all of them. What is the glory of that ब्रह्मपदवि? कामस्य आस्मि. आस्मि means the culmination, the pinnacle, the apex, the highest point of sense pleasure, काम is ब्रह्मलोक पदवि or ब्रह्माजि's post. जगतः प्रतिष्ठाम् – being the very support, the substratum of the entire creation. Because ब्रह्माजि is हिरण्यगर्भ who is समाप्ति सूक्ष्म प्रपञ्च and therefore ब्रह्माजि being macro which is the support of every micro. Therefore ब्रह्माजि being the total he is the sustainer of the individual. Therefore प्रतिष्ठाम् of the जगत्.

And क्रतोः अनन्त्यम् – it is relatively infinite result attainable through उपासना. क्रतुः means उपासना, meditation. So ब्रह्माजि' s post is almost infinite because two thousand चतुर्युगांs is suppose to be one day of ब्रह्माजि. One चतुर्युगा is suppose to be forty-three lakhs twenty thousand years. Like that two thousand चतुर्युगांs make one day of ब्रह्माजि. So imagine the longevity of ब्रह्माजि. Therefore it is as good as infinite. And अभयस्य पारम् – it is the most secure place, the most secure post. And रतोमं महत् – it is the most adorable post because even देवता worship him. सर्वेऽस्मदेवा बिलिमावणित. We will see in तौतिरीयोपनिषत् all the देवताIs worship ब्रह्माजि including इन्द्र. And therefore it is the most adorable post. उरगायम् – vast in terms of area. It is a post in which the power extends to maximum area. And महत् – great in terms of quality. Such a प्रतिष्ठाम् – powerful post is attainable to you, you can get it. But what did you do? Even such a great post you rejected. Not out of childishness but out of wisdom. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-2-11 Continuing;

कामस्यास्ति जगतः प्रतिष्ठां क्रतोरानन्त्यमभयस्य पारम् ।

स्तोममहंदुरुगायं प्रतिष्ठां वृष्ट्वा धृत्या धीरो नचिकेतोऽन्त्यस्त्राक्षीः ॥ ११ ॥

After glorifying the teaching and the teacher यमधर्मराज is once again glorifying the student, नचिकेतस् by contrasting नचिकेतस् against himself. And he pointed out that before getting this यम's post he was also a human being in one of the previous जन्मs and only by doing पुण्यम् he came to this post. But when he was a human being he was never like नचिकेतस् desiring मोक्ष. Whereas now you are a human being not only did you not desire any of these things even when I offered all of them freely then also you rejected them. What नचिकेतस् has been offered is the highest worldly pleasure which is called ब्रह्माजि's post, हिरण्यगर्भ पदवि even such a पदम् नचिकेतस् rejected. The first three quarters of this मन्त्र talks about the greatness of हिरण्यगर्भ पदवि. The best body is available for sense pleasure, the best sense objects are available and the best environment is there and he is the ruler of other देवतास also.

आप्नोति ख्वाराज्यम् । आप्नोति मनसरपतिम् ।
वाक्पतिश्वक्षुष्पतिः । शोत्रपतिर्विज्ञानपतिः । एतततो भवति । ॥
तैतरीयोपनिषत् १-६-२ ॥

It is said in the तैतरीयोपनिषत् that हिरण्यगर्भ is the controller of even इन्द्र. Such a wonderful post was offered to नचिकेतस् and he rejected the whole thing. How did he reject? Not out of foolishness, not out of childishness, but वृष्ट्वा धीरः नचिकेतः

अत्यस्ताक्षीः. दृष्ट्वा means having studied that particular post very well, having weighed the pros and cons, having seen the advantages and disadvantages. यमधर्मराज talked about the plus points of ब्रह्माजि's post, but नाचिकेतस् is so intelligent that he saw the minus points of ब्रह्माजि's post, and also that the minus point is more intense or worse than the plus points. Because even ब्रह्माजि's post comes within संसार only. And therefore दृष्ट्वा – दोषदर्शनम् कृत्वा, having seen the minus points. And how could he do all these things? **धीरः** – because he happens to be a विवेकि, a sharp-intellected person capable of नित्य-अनित्य-वस्तु विवेकः. And therefore as a discriminative person he studied all of them very carefully and then **अत्यस्ताक्षीः** – threw far away. That too not halfheartedly, धृत्या – with firmness, without any hesitation, whole-heartedly. Sometimes we clean our houses and keep certain things for throwing away. And after sometime our mind has changed perhaps it may be useful for grandchild's play. Even before the child is married this person thinks after the child's marriage when the grandchild is born this empty matchbox will be useful for playing. So it is not that halfhearted renunciation but धृत्या – willpower, firmly he rejected which indicates the height of वैराग्यम् born out of विवेकः. Continuing;

मन्त्र 1-2-12

तं दुर्दर्शं गूढमनुप्रविष्टं गुह्याहितं गह्येरेषं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

Having appreciated the glory of the student and having talked about the glory of the teacher and the teaching, now in

these two मन्त्रs twelve and thirteen यमधर्मराज is summarizing ज्ञान-साधनम्, what is the means of attaining the knowledge of the Self which नाचिकेतस् wanted through the third boon. He names the ज्ञान-साधन as अध्यात्मयोग. Several names are given in the scriptures for the pursuit of knowledge. The most popular name is ज्ञानयोग. And sometimes it is called अध्यात्मयोग. In माण्डूक्य कारिका it is called as अस्पर्शयोग. Thus several names are used. Here it is called अध्यात्मयोग. And that is summarized in these two मन्त्रs. And through this अध्यात्मयोग one has to know the आत्मा. First he talks about the nature of the आत्मा. दुर्कर्षम् – that which is not perceptible to the sense organs, इन्द्रिय अगोचरम्. So आत्मा is that which is not objectifiable to the sense organs. And from this we can extend further. If it is not available for sense organs it is also not available for other means of knowledge because all the other means of knowledge are based on sensory data. And therefore सर्वप्रमाण अगोचरम् अप्रमेयम् इत्यर्थः. Where is that आत्मा located? गुहाहितम् – the आत्मा which is very much present or located in the heart or the mind as a witness of both the mind with thoughts and the mind without thoughts. The आत्मा obtains as the witness of the thoughtful and the thoughtless state of mind. And because of the आत्मा witness alone I am aware of thoughtful state of mind and I am also aware of the blank state of mind. Therefore it is called गुहाहितम्. Why is the mind called गुहा? Because just as a cave is enveloped in darkness similarly the mind also is enveloped in ignorance.

अज्ञानेन आवृतम् ज्ञानम् तेन मुह्यन्ति जनतवः ॥ गीता ५-१७ ॥

Therefore the mind is full of तमः. Therefore mind is called गुहा. That is why one of the names of Lord सुब्रह्मण्य is गुहः. It is a beautiful name. It is a philosophical significant name. गुहः means the one who resides in the mind. but even though it is very much in the mind गूढमनुप्रविष्टम् – because of the darkness in the mind the आत्मा is hidden, it has got itself hidden within the darkness mind or the mind with ignorance. Ok, what do we mean by that? When we say आत्मा is hidden inside, we should carefully understand really speaking आत्मा cannot be hidden or covered by anything. Because if something has to cover आत्मा the covering substance must be bigger than the covered. And there is nothing bigger than आत्मा why because आत्मा itself is infinite. And therefore we should understand covering of the आत्मा is only in a figurative sense. Never should we take it in a literal sense which is a mistake generally committed by people who think that आत्मा is physically covered by the five कौशिः and therefore they think of removing the five कौशिः and removing the thoughts also and they try to see the आत्मा. Thought like a cream is covering the आत्मा and when your mind is still the thought screen is removed, आत्मा will be seen. These are all the general misconceptions. In fact thoughts can never cover the आत्मा. Then what do you mean by covering? शङ्कराचार्य says the thoughts distract the mind from the ever-evident आत्मा. Distraction is a form of covering. For example, if somebody comes in front of you and your attention is turned towards that person, temporarily your mind is taken towards that person and at that time you cannot listen to my lecture. So at that time my words are covered that does

not mean anything is stopping the sound, your ears are open but still the distraction makes my word unheard. And therefore we can say distraction is a form of covering. Similarly the ever evident Consciousness is as though covered because I am always bothered about other things other than Consciousness. If I am looking outside the world distracts me, if I am looking inside my thoughts distract me, I never turn my attention to the witness of the world as well as the thoughts. And therefore गूढमनुप्रविष्टम् – प्राकृतविषयविज्ञानैः प्रत्यक्षनम् – शङ्कराचार्य says because of worldly preoccupations Consciousness is as though hidden. And therefore once we lose sight of आत्मा which is our true nature, when there is covering, when there is darkness there is hope for all misconceptions. When the rope is covered because of twilight or semi-darkness rope is not known and therefore it is mistaken as snake. Therefore any ignorance is the seed for error, wrong idea. Therefore instead of claiming I am the आत्मा I claim the body-mind complex as myself. Therefore the आत्मा is now surrounded by गह्येष्ठम् – deep problems, abysmal problems. गह्य means a deep cave which is full of problems the आत्मा is surrounded by संसार. And such an आत्मा which is imperceptible , which is in the body-mind complex but which is not recognized through because of our extrovertedness, and which is surrounded by problems संसार that आत्मा has to be rescued. Now a high jacking has taken place. So now we should have a mission of rescue. And how do you rescue the highjacked आत्मा? अध्यात्मयोग-अधिगमेन – by resorting to the commando forces of the शास्त्र, गुरु. By taking to अध्यात्मयोग or ज्ञानयोग, आधिगम – resorting to, देवं मत्वा –

one knows the देव – चैतन्यस्वरूप आत्मा. The self-effulgent, the self-evident आत्मा is called देव. So here देव does not mean one of the gods in the heaven. Here देव means आत्मा which was talked about in कठोपनिषत्.

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवः युनक्ति ॥
कठोपनिषत् १-१ ॥

That देवः is this देव. So देवं मत्वा. मत्वा – having known, having recognized, having understood the आत्मा as Myself, धीरः – a qualified student. We often use this word धीरः to indicate that a qualified seeker alone can get this knowledge. साधन चतुष्टय सम्पन्नः अधिकारी इत्यर्थः. So upto this is ज्ञानयोग talked about.

Now the फलम् is mentioned. हर्षशोकौ जहाति – one transcends both the relative pleasures of the world as well as relative pains of the world. We had discussed before that the worldly pleasures are invariably mixed with pain like the two sides of the same coin. And since they are inseparable called दुष्टः there is no question of accepting one and rejecting the other. Either you have to accept both or reject both. Our problem is we want to accept the pleasure part of the world and trying to reject the pain. Now it is never going to work, therefore you have to either accept both or reject both. If you are rejecting both that person is called आश्रम सन्न्यासि – he renounces all worldly pleasures, material wealth, family and relationships. Therefore either be a गृहस्थ and accept both equally or be a सन्न्यासि reject both equally. But one thing

whether you accept both or reject both it is possible only through Self-knowledge. As a गृहस्थ if you want to accept both – the enjoyment of your children's company and also the problem created by them, you require Self-knowledge. Or if you are trying to become a सन्न्यासि rejecting both that also requires Self-knowledge. So in either case you require Self-knowledge. So मत्वा धीरः हर्षशोकौ जहाति. Here the word means worldly pleasures. अनात्म सुखम् and अनात्म दुःखम् both one transcends which is otherwise called मोक्षम् प्राप्नोति. Thus it is a beautiful मन्त्र which talks about ज्ञानयोग and ज्ञानयोग फलम्. The same idea is repeated in another way in the next मन्त्र.

मन्त्र 1-2-13

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः प्रवृद्ध धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयैं हि लब्धवा विवृतं सद्ग नविकेतसं मन्ये ॥ १३ ॥

In the previous मन्त्र अध्यात्मयोग was presented as the means to Self-knowledge. So naturally our question will be what is अध्यात्मयोग? What am I supposed to do? Here it is defined as वेदान्त श्रवण-मनन-निदिध्यासनम्. श्रवणम् is defined as systematic and consistent study of the scriptures for a length of time under the guidance of a competent गुरु. Then मननम् is reflection to remove the doubts in the teaching. And निदिध्यासनम् is to assimilate the teaching. These three are presented here. So एतत् श्रुत्वा मर्त्यः. Here मर्त्यः means the seeker who is now mortal as it were. Because until wisdom comes he mistakes himself to be a mortal. Only after wisdom he knows he is immortal. Therefore he uses the word मर्त्यः.

एतत् श्रुत्वा – he should listen to the आत्मतत्त्वम् taught by an आचार्य. So श्रवणम् कृत्वा. So when I say scriptures the scriptures that talk about the आत्मा, i.e., the वेदान्त scriptures and not the वेदपूर्वभाग. Then what should one do? **सम्परिगृह्णा** – one should clearly grasp the teaching or understand the आत्मा as Consciousness principle. We know about Consciousness in five points.

- 1) Consciousness is not a part or property or product of the body,
- 2) It is an independent entity separate from the body, which pervades and enlivens the body,
- 3) It is not limited by the dimensions of the body,
- 4) It continues to survive even after the fall of the body,
- 5) That continuing Consciousness cannot transact not because it is absent but because the transacting medium is not there.

To assimilate this we saw the example of the light which is different from the hand. All these things we should remember.

सम्परिगृह्णा – having distinctly grasped Consciousness not as an adjective of the body but as a noun in itself. So परिग्रहणम् means grasping, सम्परिगृह्णा means clearly grasping, doubtlessly grasping. That clear grasping indicates मननम्. If there are any doubts you have to remove them. Thus श्रवणेन ज्ञानम् प्राप्य मननेन संशयान् निरस्य then प्रवृहा – the आत्मा should be separated, taken out of the body, extracted out of the body. Here extraction is not a physical job it is a cognitive

intellectual process exactly like you understand the light even though you see the light along with the body your बुद्धि separates the light from the body. The separation between hand and light is not a physical process but in terms of knowledge. Similarly I should use the word ‘I’, and I should understand the I as Consciousness and when I understand Myself as Consciousness I should include the body-mind-complex in that. So this is called प्रवृहा – having separated the आत्मा from the body, then आप्य – one should own up, claim that Consciousness clearly as oneself. The claiming is done by the mind alone, so I should clearly know that I am the Consciousness principle. And what type of आत्मा is it? धर्मस् अणुम् आत्मानम्. These two words are adjective to आत्मा which is धर्मस् – that which is not away from धर्म, that which is not separate from धर्म, that which is the sustainer. धारणात् धर्मः. This is one meaning. Another meaning is that which is attained through धर्म. So धर्मेण प्राप्यम् धर्म्यम्. You can never attain the आत्मा or मोक्षा without following धर्म. And अणुम् – सूक्षमम् – that which is extremely subtle. Literally अणु means atom. Very careful, आत्मा is not अणु. Because अणु is spatially limited, being a small atom it is never all-pervading, if आत्मा is also literally अणु then it will not pervade even this body. Then why is it called अणु? Just as an atom is so subtle for perception similarly आत्मा is subtle. This is called गौणप्रयोगः. It is like saying he is a lion. That doesn't mean he walks on four legs, it means he has got common features with lion. Similarly अणु and आत्मा have certain common features, the main one being it is subtle. So once a person does this job then what will

happen to him? सः मर्त्यः विद्वान् मोदते – that person revels. After owning up the आत्मा the whole life is revelry.

नन्दति नन्दति नन्दत्येव ॥ भजगोविन्दम् १९ ॥

योगरतो वा भोगरतो वा सङ्गरतो वा सङ्गविहीनः । ॥
भजगोविन्दम् १९ ॥

योगरतो वा means सञ्ज्यासाश्रम, भोगरतो वा means गृहस्थाश्रम, सङ्गरतो वा is गृहस्थाश्रम, सङ्गविहीनः is सञ्ज्यासाश्रम. To whatever आश्रम you may belong, यस्य ब्रह्मणि रमते चितं नन्दति नन्दति नन्दत्येव, the whole life is fulness, पूर्णत्वम्, सः मोदते. And why he revels? Because मोदनीयं हि लब्ध्वा – he has attained something which is a source of आनन्द. So having attained आनन्द स्वरूप आत्मा he enjoys आनन्द. So नचिकेतस् is very eager and therefore यमधर्मराज says that O नचिकेतस्! You are going to attain that मोक्ष very soon, for you the door of मोक्ष is already open.

मोक्षव्याख्याकपाटपाटनकरी काशीपुराधीश्वरी भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ अन्नपूर्णास्तोत्रम् ४ ॥

सन्न means the palace of मोक्ष, the abode of मोक्ष is open for you. But again you should remember this is a figurative expression. So for you मोक्ष is as good as attained. नचिकेतसं मन्ये – for you नचिकेतस्. Continuing;

मन्त्र 1-2-14

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तप्ययसि तदुद ॥ १४ ॥

By this time नाचिकेतस् has become impatient because he asked for आत्मज्ञानम् in मन्त्र twenty of the last chapter. In the nine मन्त्रों of the last chapter यमधर्मराज kept entrance exam. Then नाचिकेतस् succeeded and expected to get the knowledge at least later. Then he started glorifying the student, the teacher and the teaching. And he says I was not like you. Therefore नाचिकेतस् wanted to cut short यमधर्मराज's monologue. Enough of diversion, please come to topic he wants to say. Therefore before यमधर्मराज could go to the next मन्त्र नाचिकेतस् interrupts and puts the third boon once again. So now we have नाचिकेता: उवाच. Through this मन्त्र नाचिकेतस् again is re-presenting the same boon which he has asked in 1-1-20. Therefore 1-2-14 is only paraphrasing 1-1-20. This should not be taken as the fourth boon, because यमधर्मराज has given only three. In fact in ब्रह्मसूत्र there is an अधिकरणम् to discuss how many boons are there. So we won't say it is a separate boon, it is third boon only. Now in this very important मन्त्र, we should remember this मन्त्र at least कठोपनिषत् is over, and very significant मन्त्र also, even though it is a question from नाचिकेतस् it is a very powerful मन्त्र. This शङ्कराचार्य quotes it very often. In the first quarters of this मन्त्र नाचिकेतस् himself defines आत्मा. We get a wonderful definition of आत्मा which has got lot of philosophical significance. **अन्यत्र धर्मात् अन्यत्र अधर्मात्** – आत्मा is that which is beyond धर्म and अधर्म which is beyond good and bad. This is a very significant expression from which we can derive so many corollaries. We will see just two of them, शङ्कराचार्य uses this in समन्वय अधिकरणम् also very significantly. When we talk about God,

God is often presented as free from all the evils. But many theologies present God as free from all the evils and the embodiment of all virtues. Even in विशिष्टान्तेतम् Lord is defined as सकल-कल्याण-गुण-सम्पन्नः. And therefore even when we say निर्गुणम् those people interpret निर्गुणम् as free from all bad गुणs, दुर्गुण-रहितम्. शङ्कराचार्य says we don't accept. Because virtues and vices are pairs of opposite belonging to the empirical world which always go together like the two sides of a coin. Therefore if we reject evil from the Lord, we have to also reject the positive virtues. And therefore in His absolute nature Lord is beyond both. In His absolute nature Lord is goodness embodiment. Therefore व्यावहारिक ईश्वरः कल्याण-गुण-सम्पन्नः but पारमार्थिक ईश्वरः तु निर्गुणः भवति. So this is very important corollary he derives. Ultimately God is beyond both. And that is why in the भगवद्गीता also सर्वधर्मान्परित्यज्य, we have to transcend the धर्म also. We should not give up धर्म right now, we can give up धर्म only after giving up अधर्म. One has to give up अधर्म first, follow धर्म for a long time and thereafter give up धर्म also which is represented by सञ्ज्यासाश्रम. So this is corollary one. The second corollary is this. धर्म and अधर्म are both कर्मफलम्. All the कर्मs will produce either पुण्यम् or पापम्. Anything you do should produce a favorable or unfavorable result. So therefore धर्म and अधर्म are both कर्मफलम्. निषिद्ध कर्मफलम् अधर्म and विहित कर्मफलम् धर्म. So the result of good is धर्म and the result of bad action is अधर्म. So therefore the result of all actions will come under either धर्म or अधर्म. By saying that आत्मा or God is beyond धर्म and अधर्म the उपनिषत् is implying that it is not a

कर्मफलम् Neither god actions will give you आत्मा nor bad actions. We should not actions will give आत्मा because all the actions will come under these two only. Therefore we say no action will give आत्मा. Then what will give आत्मा? ज्ञानम्. So कर्म doesn't give आत्मा, ज्ञानम् एव. so this is the corollary शङ्कराचार्य derives in his समन्वय सूत्र very elaborately. Therefore आत्मा is beyond धर्म and अधर्म. Then **अन्यत्र-अरमात्-कृत-अकृतात्** – कृतम् means a product or an effect, अकृतम् means a cause. So कृतम् अकृतम् means cause and effect, आत्मा is **अन्यत्र**, अन्यत्र means beyond or other than both cause and effect. This also we can use in deriving so many corollaries. And therefore only it is not a **कर्मफलम्**. Because it is **कर्मफलम्** then it will come under an effect. And not only that cause and effect exist within time; cause modified is effect, seed modified is tree, milk modified is curd. Therefore cause and effect are within time, in fact cause at a later time is called an effect, effect at an earlier time is cause. आत्मा is beyond cause and effect means it is beyond time, **कालातीतः**. Then **अन्यत्र भूतात्त्व भव्यात्त्व** – therefore only आत्मा is beyond past, present and future. Being **कालातीतः** it is beyond **कालत्रयम्**. And such an आत्मा **यत् पश्यसि** – which आत्मा you seem to know O यमधर्मराज, **पश्यसि** means you are knowledgeable I know. That आत्मतत्त्वम् which you clearly know **तत् वद** – may you teach me, may you reveal that आत्मतत्त्वम् to me. So thus नचिकेतस् impatiently puts the question again and यमधर्मराज has to respond which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-2-13 & 14 Continuing;

एतच्छ्रुत्वा सम्परिगृह्ण मर्त्यः प्रवृत्ता धर्म्यमणुमेतमाप्य ।
स मौदते मोदनीयैं हि लब्ध्वा विवृतैँ सद्ग नविकेतसं मन्ये ॥ १३ ॥

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्पश्यसि तद्गद ॥ १४ ॥

In the fourteenth मन्त्र which we just completed नविकेतस् presented his third boon once again which boon he had mentioned or asked for in 1-1-20. येयं प्रेतो विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके । The same boon he presents once again in a different language. And here he defines आत्मा as the absolute principle which is beyond धर्म and अधर्म, which is beyond cause and effect and which is beyond past, present and future. And now the rest of the entire कठोपनिषत् is going to be the answer to this question. And therefore only कठोपनिषत् becomes आत्मविद्या. And यमधर्मराज begins his response from the next मन्त्र onwards. We shall see the मन्त्र fifteen.

मन्त्र 1-2-15

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्गदन्ति ।
यदिव्यज्ञतो ब्रह्मचर्यं चरन्ति ततो पदं संग्रहेण ब्रतीम्योमित्येतत् ॥ १५ ॥

यमधर्मराज feels that the ब्रह्मन् or आत्मन् which नविकेतस् wants to know is too subtle for many people to comprehend. It requires a सूक्ष्म बुद्धि to understand. And therefore before beginning to teach यमधर्मराज prescribes a

साधन for those who are not yet ready for comprehending ब्रह्मन्, the absolute. And that साधन he prescribes is अँकार उपासन in the following three मन्त्रs fifteen, sixteen and seventeen. In this उपासन अँकार will be a symbol for meditating on the Lord both in the सगुण स्वरूपम् as well as निर्गुण स्वरूपम् or higher nature, both the कार्य ब्रह्म as well as the करण ब्रह्म. By doing this उपासन a person can take two different routes. One is after meditating upon अँकार or meditating upon the Lord through अँकार symbol a person can come to निर्गुण ब्रह्म in this life itself. So first practice अँकार उपासन, sharpen the mind, then come to निर्गुण विचारः, enquiry into निर्गुण. This is one method and the second method is one can practice अँकार उपासन throughout his life if that person is not confident of coming to निर्गुण तत्त्वम्, he feels it is too subtle for him then that person can do अँकार उपासन throughout his life and also at the time of his death. And if a person practices अँकार उपासन throughout his life then the शास्त्र says he can go to ब्रह्मलोक after death and in ब्रह्मलोक he can gain निर्गुण ब्रह्मज्ञानम् easily. And by gaining निर्गुण ज्ञानम् in ब्रह्मलोक one can get मोक्ष. The second method is called क्रममुक्ति. The first method is called जीवन्मुक्ति. In the first method one should do अँकार उपासन in this life and one should come to निर्गुण ब्रह्म विचार also in this life and one should get the knowledge अहं ब्रह्मास्मि. Then liberation here and now. If a person cannot accept अहं ब्रह्मास्मि, it is too much for me if one feels, he can meditate on ईश्वर with the help of अँकार symbol and pray for liberation, of course, it should be निष्काम उपासन and pray for liberation and practice अँकार उपासन by the grace of the Lord

he will go to ब्रह्मलोक, gain knowledge and attain liberation. Thus अँकार is useful for जीवन्मुक्ति here and now or अँकार can be used for क्रममुक्ति also, thus अँकार उपासना is a versatile साधन. And therefore यमधर्मराज wants to present that. In this मन्त्र he introduces अँकार as a symbol for ब्रह्मन् just as शिवलिङ्ग and शालिग्राम are the symbols for शिव and विष्णु respectively. Similarly the very अँकार sound represents ब्रह्मन्, what type of ब्रह्मन्? The glory of ब्रह्मन् is revealed in the first three quarters. सर्वे वेदाः यत्पदं आमनन्ति. पदम् means destination, the ultimate goal. All the वेदs uniformly declare that ब्रह्मन् alone is the ultimate goal of all the people. The only difference is some people know this fact and some people do not this fact. No doubt in the beginning portion of the वेद known as वेदपूर्वभाग वेद prescribes the other goals of life. It accepts wealth as one of the goals – अर्थ, it accepts sense pleasures as another goal – काम, it also accepts स्वर्गलोक as another goal. And वेदपूर्वभाग presents the rituals and attain these goals. And then वेद has got a hidden agenda. Just as a mother gives a sugar coated pill in which laxative is there for purging the child receives it as a chocolate but inside is the medicine. So what is openly presented is a chocolate for enjoyment but what is hidden inside is medicine. Similarly वेद gives all the sense pleasures as the goal of life initially, but what वेद expects is a person will go through all these sense pleasures and he will see their limitations. Because some people know the limitations of the sense pleasures even without going through them. They are rare intelligent variety. They need not see the world to know the limitation. They are capable of imagining, they are capable of

extending and projecting the limitations of worldly pleasures but such people are rare. Majority requires kicks in life. And therefore वेद says go through the worldly enjoyments, go through the worldly relations, and by going through what happens is

परीक्ष्य लोकान् कर्मचितान् ॥ मुण्डकोपनिषत् १-२-१२ ॥

Like that example where a person learnt music for seven years and then he said what is the benefit of learning the music for seven years, I understood that music will not come for me. Seven years struggle is worth it because at least he knew what he cannot. Similarly वेद says even though धर्म अर्थ कामः are presented as the goals of life the hidden agenda is वैराग्यम्, detachment from money, detachment from the so called sense pleasures, detachment from name, fame, position, relationship. How will they know? If the वेद talks about detachment in the beginning people will get detached from वेद itself. Therefore never openly present वैराग्यम् as the destination, openly you should present sense pleasures. The hidden agenda is वैराग्यम्. The aim of वेदपूर्व is वैराग्यम् detachment from the world and the benefit of that वैराग्यम् is he will start उपनिषत् class. The benefit of *Vedantic* study is मोक्ष. Therefore the entire वेद has only one goal, initially वैराग्यम् and later ब्रह्मन्. Therefore he says **सर्वे वेदाः** – all the वेदs both the कर्मकाण्डम् and ज्ञानकाण्डम् have got only one पदम् means लक्ष्यम्, कर्म व्युत्पत्ति, पद्यते इति पदम्, आमनन्ति – they talk about. And **तपांसि सर्वाणि च वदन्ति** – initially, we don't recognize that destination. And therefore we are groping in darkness. We do

not know exactly what we want. In fact many people even after seventy years of life what exactly they want they do not know. Knowing what I want itself is a great accomplishment. Exactly like diagnosing a disease. Otherwise it is an experimental medication go on changing medicines. Thus we have also been struggling for peace of mind. As children we thought when I grow up peace of mind will come. After graduation perhaps peace of mind will come. Perhaps after employment it will come. Perhaps after marriage it will come. Perhaps after children it will come. And now we are in grandchildren stage and still looking for peace. Therefore many people even do not know but some rare people recognize that their goal is पूर्णत्वम्, and they are able to stand any sense of limitation. And that पूर्णत्वम् is called ब्रह्मन् and therefore they want मोक्ष, some people get direction. Until one gets that direction वेद says go after धर्म-आर्थ-काम पुरुषार्थः, nothing wrong but be righteous. And once I have become a मुमुक्षु, a man of direction वेद says तपांसि – I will prescribe various disciplines for मोक्ष preparation. Now that you have known मोक्ष is the goal, now I can openly talk about the destination. No more hidden agenda, it has become an open agenda. तप means all disciplines.

ऋतं तपः सत्यं तपः श्रुतं तपः शान्तं तपो दमरतपः शमरतपो दानं तपो यज्ञं तपो भूर्भुवः सुवर्ब्लैतदुपास्वैततपः ॥
महानारायणोपनिषत् ११-१ ॥

So तपस् is defined in महानारायणोपनिषत् as every spiritual discipline as a form of तपस्. All the values are तपस्, all the rituals are तपस्, acquiring साधन चतुष्टय सम्पाति is तपस्, thus

varieties of तपस् are prescribed यत् वदन्ति, यत् means for the sake of that ब्रह्मान्. यत् means यदर्थम्, ब्रह्मार्थम्, यस्मै वदन्ति. चतुर्त्यर्थं प्रथमा. For the sake of that ब्रह्मान्. So thus previously गृहस्थाश्रम was meant for अर्थ-काम, wealth and entertainment when I was groping in darkness. In fact I even don't know why we got married. Why because our parents are married. Therefore the first part of गृहस्थाश्रम is अर्थ-काम प्रधान गृहस्थाश्रम because there is no direction. The second part of गृहस्थाश्रम is धर्म-मोक्ष प्रधान गृहस्थाश्रम. And it is during that time that कर्मयोग, prayers, and service to humanity becomes dominant. And then what does he discover? He discovers that ब्रह्मान् requires ज्ञानम्. You cannot attain ब्रह्मान् without Self-knowledge. He understands Self-knowledge cannot come without dedicated study. Scriptures are the mirrors by using which I can look at myself. Without mirror I cannot see my face, without scriptures I cannot see my true nature. And therefore I require quality time in which I can forget everything like a सन्न्यासि or a research scholar I can die to my relationships, I can die to my family situation, political situation, social situation and I can plunge into the Self-enquiry. So when he comes to know that शास्त्र says यदिच्छन्तो ब्रह्मचर्यं चरन्ति – these seekers take to a student's life once again. Previously the student's life was during college days. That is गुरुकुलवास- called ब्रह्मचर्याश्रम. Then he entered गृहस्थाश्रम and after that once again he has to go back to the student days. In fact according to शास्त्र ब्रह्मचर्याश्रम is student's life, सन्न्यासाश्रम also is student's life. In ब्रह्मचर्याश्रम कर्मकाण्डम् is studied, in सन्न्यासाश्रम ज्ञानकाण्डम् is studied. Therefore

the second गुरुकृत्वास begins. गुरुकृत्वास does not mean that you have to go to college but it means student's lifestyle. Otherwise वेदान्त cannot give the full benefit. If you have a casual approach to वेदान्त the benefit that you get also will be casual. And therefore यदिच्छन्तः – desiring that ब्रह्मन्, ब्रह्मचर्यं चरन्ति – the seekers take to the *Vedantic* study, गुरुकृत्वास, वेदान्त विचार once again. And that ब्रह्मन् तत् ते पदम् – is the real destination of every human being. He doesn't know that he is seeking that. It is like a person having milk and he is looking for ghee. Like that he doesn't know that what he is seeking is here itself. And therefore तत् ते पदम् – that itself is your ultimate goal. अङ्गाहेण ब्रतीमि – if I have to put that ब्रह्मन् in the simplest language, in one word if I have to present that ब्रह्मन् ओं इत्येतत् – ओंकार represents that ब्रह्मन्. How ओंकार represents that ब्रह्मन् will be elaborately discussed in another उपनिषत् called माण्डूक्योपनिषत्. In तैतिरीयोपनिषत् also we will see the glory of ओंकार. Here यमधर्मराज briefly talks about ओंकार माहिमा in the next two मन्त्रs.

मन्त्र 1-2-16

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

So these two मन्त्रs talk about the glory of ओंकार. And how ओंकार उपासन should be practiced and what is the result of that उपासन. यमधर्मराज says ओंकार can represent both परम् ब्रह्म and अपरम् ब्रह्म. परम् ब्रह्म means कारणम् ब्रह्म which is called ईश्वर, अपरम् ब्रह्म means कार्यम् ब्रह्म which is called हिरण्यगर्भ and विराट्. Therefore he says एतत् अक्षरम् एव – this

letter अँकार alone is ब्रह्म. We have to supply the word अपरम् ब्रह्म. अपरम् means हिरण्यगर्भ and विश्वा. एतत् अक्षरम् एव परम् – the same अँकार is परम् ब्रह्म, ईश्वर, the कारणम् ब्रह्म also. And एतत् एव अक्षरम् ज्ञात्वा. In this context ज्ञात्वा means ध्यात्वा – उपास्य, having meditated upon. We are not talking about the enquiry into the निर्गुण ब्रह्म, but only meditation. How should be the meditation? By invoking either हिरण्यगर्भ or ईश्वर in अँकार. In simple language हिरण्यगर्भ means the total mind and ईश्वर means the cause of that total mind, the original cause. You can meditate upon either of them कार्यम् or कारणम् ब्रह्म by taking the अँकार. Then what is the benefit? यः यदिच्छति तस्य तत् भवति – whatever be the goal that he likes a person can accomplish that. What do you mean by that? This उपासन can be both सकाम as well as निष्काम उपासन. सकाम उपासन means meditation for worldly well-being. Power like अष्टमहासिद्धिः, money, sense pleasures, the best body, the best environment, overlordship. We can use अँकार उपासन and as a result of that we will become हिरण्यगर्भ.

आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् ।
वाक्पतिश्वक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । एतततो भवति ।
आकाशशरीरं ब्रह्म । सत्यात्म प्राणारामं मन आनन्दम् ।
शान्तिसमृद्धममृतम् । इति प्राचीन योन्योपास्य ॥ तैतरीयोपनिषत् १-६-२ ॥

The glories of हिरण्यगर्भ is said. Power over natural forces, control over thunder, lightning, earthquake. We can get these. If we say that is also finite and we want to attain मोक्ष then the very same अँकार उपासन will help you attain मोक्ष also. What

type of मोक्ष? It will lead to क्रममुक्ति. So thus अँकार उपासन can give sense pleasures also and it can give liberation also. It is two-in-one. The same idea is reinforced further.

मन्त्र 1-2-17

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

Since it is a multipurpose आलम्बनम्, since it is a versatile मन्त्र here यमधर्मराज says एतत् श्रेष्ठम् आलम्बनम् – this is the greatest symbol of the Lord. आलम्बनम् means a symbol. आलम्बनम् is of two types. When it is a form with clear limbs like a human being like राम, कृष्ण, etc., that is called प्रतीका आलम्बनम्. There is a second type of आलम्बनम् where these limbs and other clear features are not there like शिवलिङ्गम्, शालिग्रामम् and अस्मिन् हरिद्राबिम्भे श्री महागणपति द्यायामि, a lump of turmeric powder you take and invoke गणपति, you take a flame and invoke देवी, all these are called प्रतीका आलम्बनम्. अँकार comes under प्रतीका आलम्बनम्. Therefore this is the greatest प्रतीक for ईश्वर, the Lord, because एतत् आलम्बनम् परम् – because this symbolizes both the कारणम् ब्रह्म, the higher ईश्वर as well as कार्यम् ब्रह्म, the हिरण्यगर्भ. So you have to add अपरम्. Here परम् alone is there, you have to add अपरम् also to indicate that it represents both परम् and अपरम्. And therefore एतत् आलम्बनम् ज्ञात्वा – having meditated upon this आलम्बनम्, ब्रह्मलोके महीयते – one attains ब्रह्मलोक. The word ब्रह्मलोक has to be read twice. If it is सकाम उपासन the word ब्रह्मलोक means the real ब्रह्मलोक, where ब्रह्माजि is there, the seventh heaven and where one can

have all the desired fulfilled. If it is निष्काम उपासन the word ब्रह्मलोक means निर्गुणम् ब्रह्म. लोक means चैतन्यम्. So for निष्काम उपासन the फलम् is not ब्रह्मलोक the place but ब्रह्म चैतन्यम् itself. And where will he find ब्रह्म चैतन्यम्? You should ask the counter question ‘where will he not find?’ Because we saw in केनोपनिषत्

प्रतिबोधविदितम् मतम् ॥ केनोपनिषत् २-४ ॥

In every transaction Consciousness is there. That Consciousness is ब्रह्मन् he will recognize ultimately. Thus for सकाम उपासन ब्रह्मलोक means world. For निष्काम उपासन ब्रह्मलोक means क्रममुक्ति he will attain. Continuing;

मन्त्र 1-2-18

**न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूत कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥**

In the previous three मन्त्रas यमधर्मराज talked about a preparatory उपासन for those who are not ready for निर्गुणम् ब्रह्म discussion. So for मन्त्र मध्यम अधिकारीणाम् for the lower and mediocre students अँकार उपासन is the साधन. And if a student says ‘I don’t require all those उपासनas, my intellect is subtle enough and I am ready to take निर्गुणम् ब्रह्म’ then यमधर्मराज says now we shall start the teaching. From this eighteenth मन्त्र starts real उपनिषत्. It starts with a bang. Xactly as कृष्ण did in the गीता

गतासूनगतासून्ध नानुशोचन्ति पण्डिताः ॥ गीता २-११ ॥

He started निर्गुण आत्मा discussion,

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ॥ गीता २-१२ ॥

In fact most of the आत्मा definition verses of the गीता are borrowed from कठोपनिषत् only. कृष्ण seems to be a lover of कठोपनिषत्. In fact this very मन्त्र कृष्ण has bodily lifted with a slight change.

न जायते म्रियते वा कठाचित् ॥ गीता २-२० ॥

So from here onwards आत्मलक्षण श्लोकाः, the definition of आत्मा, very important portion, subtle portion. The previous story portion is not real कठोपनिषत्. So that father asked him to go here and go there is all story part. That is not the real कठोपनिषत्. But this portion alone is real part. If somebody asks what is the essence of गीता and suppose you say

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौर्णद्वं दधमौ महाशङ्खं भीमकर्मा वृकोदरः ॥ गीता १-१५ ॥

कृष्ण blew His conch. Is this गीता? So they are all preparations. Similarly here also the story really happened or not we don't care, this is the teaching. Now what is the nature of आत्मा? विपश्चित् – all-illuminating Consciousness, सर्व-प्रकाशक चैतन्यम्. Therefore आत्मा is of the nature of Consciousness. Then our next question is what is Consciousness?

- 1) Consciousness is not a part or property or product of the body,
- 2) It is an independent entity which pervades and enlivens the body,
- 3) It is not limited by the boundaries of the body,

- 4) It continues to survive even after the death of the body,
- 5) The surviving Consciousness cannot transact with the world not because it is absent but because the transacting medium is not there.

This is the Consciousness that is here talked about as विपश्चित्. What is this Consciousness? यमधर्मराज says षड्विकार रहितः. This Consciousness is not subject to modification unlike the body which has six modifications – अस्ति, जायते, वर्धते, विपरिणमते, अपक्षीयते and विनश्यति. अस्ति means potentially existing in the womb of the mother. जायते – it is born as a baby. वर्धते – it grows. विपरिणमते – it metamorphosis. अपक्षीयते – it declines. विनश्यति – it perishes. In the very same modifying body Consciousness is intimately present but the beauty is Consciousness does not undergo any of the changes. Exactly like the light example. Light intimately pervades my hand but whatever modification takes place in the hand light does not change. If I move the hand light does not move. If I split my fingers light does not get split. If wrinkles are formed in my hand light does not get wrinkles. Therefore the first lesson that यमधर्मराज gives is आत्मा निर्विकर चैतन्यम् – it is changeless Consciousness . And therefore it doesn't fall within time. Because time alone is responsible for all the changes.

कालः क्रीडति गच्छत्यायुः ॥ भजगोविन्दम् १२ ॥

So if आत्मा is changeless time has no influence on आत्मा. And that is the content of this मन्त्र. न जायते न म्रियते – it is neither born nor does it die. अयं न कुतश्चित् – Consciousness does not emerge or arise from anything. That means it is not a product,

not an effect, not कार्यम् न बभूत कथित् – it does not become anything also. Therefore it is not a cause also. seed is called cause because seed becomes the tree. If X becomes Y, X is called the cause. Consciousness does not become anything and therefore Consciousness is not a cause also. Therefore it is neither कार्यम् nor is it कारणम्. It doesn't come from anything and nothing comes from Consciousness. नविकेतस् asked the question – what is beyond cause and effect? यमधर्मराजा's answer is that Consciousness is beyond cause and effect. So this is a very significant line, very important line. The full significance of this we will see in माण्डूक्योपनिषत् in the third chapter where forty-eight मन्त्रas are going to elaborate this one line. It is called अजातिवादः. Therefore only अजः – therefore आत्मा is birthless. नित्यः – deathless. शाश्वतः – decayless, अपक्षय रहितः. पुराणः – growthless, वृद्धि रहितः. It doesn't grow because it is infinite. Infinite is that which can neither increase nor decrease.

न वर्धते कर्मणा नो कनीयान् ॥ बृहदारण्यकोपनिषत् ४-४-२३ ॥

Therefore infinite is beyond both – increase and decrease. And then न छन्यते – it doesn't undergo change. Literally छन्यते means afflicted. Here afflicted means deformation. When body is afflicted by time and body undergoes shrinkage because of old age, Consciousness does not have that. And this line indicates न विपरिणमते. Of the six modifications अजः means न जायते, birthless; नित्यः means deathless, शाश्वतः means decayless, पुराणः means growthless, न छन्यते means metamorphosisless. Thus five modifications have been

negated. The sixth modification is not negated here, we have to supply. Therefore it does not have temporary existence like child in the womb, but it is eternal. Therefore षड्विकार रहित चैतन्यम् आत्मा. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-2-18 Continuing;

ज जायते भ्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूत् कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

From this eighteenth मन्त्र only यमधर्मराज begins his main teaching through which he wants to teach the nature of आत्मा. Through the third boon नविकेतस् wanted to know आत्मा which is the real nature of oneself. In fact the word आत्मा means Self. And Self means one's own real nature in this context. And that आत्मस्वरूपम् discussion begins from this मन्त्र. And therefore the real कठोपनिषत् begins from the eighteenth मन्त्र only. The first feature or nature of आत्मा that यमधर्मराज revealed is आत्मा विपश्चित्. विपश्चित् means चैतन्य स्वरूप, ज्ञान स्वरूप, विज्ञान स्वरूप, of the nature of Consciousness. When we use the word Consciousness यमधर्मराज does not take Consciousness as an adjective or a property of the physical body. Because generally we use the word Consciousness as a property of a living body. As opposed to a dead body a live body is called a sentient body. And therefore we understand Consciousness only as the property of the body. And if Consciousness is taken as a property then it will never have an independent existence. Just as tallness, bigness, smallness, etc., as property they do not have separate existence. when I say a tall man the word tall is only an adjective, it can never exists independently. Either it should be a tall man, tall tree, tall mountain. Similarly we use the word

conscious also as a conscious body or as a unconscious body. When a person swoons we say he has become unconscious. In all these expressions we have learnt Consciousness only as an attribute of the body but here यमधर्मराज doesn't talk about Consciousness as an attribute Consciousness but Consciousness as the very noun itself which is an independent substance, the only difference is it is an invisible *substance* because it is a substance without property. So thus Consciousness is presented here as an independent substance without form, color, smell, taste, touch or any of the attributes, and therefore it is not visible, perceptible to the sense organs. This non-perceptible, attributeless substance is called चैतन्यम् in this context. And this चैतन्यम् is our real nature, आत्मस्वरूपम् according to यमधर्मराज. Having defined आत्मा as the basic Consciousness यमधर्मराज gives the various other features of that आत्मा and the second feature that he gave in this मन्त्र is that this Consciousness is not subject to modification, it is a different type of substance. Normally when I say it is a substance have only experienced substances which are subject to modification in time. We know substance as matter which is changing and we know even energy as a substance but subject to modification. So thus we know changing matter, we know changing energy but यमधर्मराज is introducing another substance which is neither changing matter nor changing energy but it is a changeless entity. Therefore निर्विकार स्वरूपः is the second feature. The first feature is चैतन्य स्वरूपः. These modifications are generally classified into six types and यमधर्मराज negates all these forms of

modifications like potential existence, origination, growth, metamorphosis, decay and finally destruction. All these six modifications are not there, this changeless Consciousness is आत्मा. Upto this we saw in the last class. Further features are to be given in the next मन्त्र, we will read.

मन्त्र 1-2-19

हन्ता चेन्मन्यते हन्तुँ हृतश्चेन्मन्यते हृतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १४ ॥

In this nineteenth मन्त्र यमधर्मराज is introducing two more features of this आत्मा and they are अकर्ता and अभोक्ता. अकर्ता – not a performer, a doer of any type of action and अभोक्ता means not the reaper of result of action. So कर्ता is association with कर्म, भोक्ता is association with कर्मफलम्. And अकर्ता means कर्म-सम्बन्ध रहितः and अभोक्ता means कर्म-फल-सम्बन्ध रहितः. Why do we say आत्मा is अकर्ता and अभोक्ता? Because to be a कर्ता is to be associated with action and to be associated with action is to undergo change. Because any action means change on the part of agent. The physical body is called a कर्ता because the body is capable of doing action which means it is capable of undergoing change. Change in what sense? Movement from one place to another, i.e., spatial change and the other one is time-wise change. When I am talking my body is undergoing change. I cannot do any action without undergoing change and that is why after one hour find you are hungry. So why are you hungry? Because the body has been spending energy; even for sleeping you spend energy. How do you know? When you wake up in the morning you are

hungry. Therefore any activity means change and आत्मा cannot have any activity because in the previous मन्त्र we have said आत्मा cannot undergo any change, therefore what action आत्मा will do? It cannot do पुण्य कर्म, it cannot do पाप कर्म, it cannot do कार्यिक कर्म, वाचिक कर्म and मानस कर्म. कार्यिक कर्म belongs to body because it can change, वाचिक कर्म belongs to speech because it can change, and मानस कर्म belongs to mind because it can undergo change. What is the change of mind? It is nothing but change of thought. And since Consciousness cannot undergo any change it is free from कर्म. And if it is free from कर्म it cannot reap the result of कर्म, therefore कर्मफलम् also is not there, अभोक्ता आत्मा. And if you extend this further we can say therefore आत्मा is free from सञ्चित, आगामि and प्रारब्ध कर्म. And these कर्मs are responsible for पुनरपि जननम् पुनरपि मरणम्. So if आत्मा is free from सञ्चित, आगामि and प्रारब्ध, it is free from पुनरपि जननम् cycle also. And therefore आत्मा is नित्यमुक्तस्वरूपः, it is free from संसार. This is the essence of this मन्त्र. But यमधर्मराज presents it in a different language. How does he presents? First he wants to say that आत्मा is अकर्ता. And to convey this idea यमधर्मराज says आत्मा is not the subject of any action. He is using a grammatical language. In the same way he wants to say आत्मा is अभोक्ता. That he presents in a different language. आत्मा is not a victim of any action or कर्मफलम्. And therefore आत्मा is not the object of any action. How do we experience कर्मफलम्? Suppose it is पुण्य कर्मफलम् what is going to happen in our life? somebody is going to glorify, somebody is going to do nice things to me then I become an object of good experiences. And

when पाप कर्मफलम् comes to me then also I am going to be an object, object of bad or negative experiences. Therefore to be a भोक्ता is to be a victim or object of pleasurable and painful experiences. And therefore we can say to be a कर्ता is to be a subject of action, to be a भोक्ता is to be an object of other's action. And आत्मा is अकर्ता and अभोक्ता means आत्मा is neither a subject nor an object of any action. And among many types of actions the most powerful one is killing. यमधर्मराज takes this example of killing someone. Therefore यमधर्मराज says आत्मा is not the subject of killing action and आत्मा is not the object of killing action also. Therefore आत्मा is neither the killer nor the killed. आत्मा is neither the striker nor struck. आत्मा is neither the eater nor eaten. आत्मा is neither insulter nor insulted. Thus आत्मा is सर्व-व्यवहार-अगोचरः. It is beyond all the व्यवहारम्, because all the transactions are those in which you are either the subject or an object. And this also यमधर्मराज presents in a different language. He wants to say आत्मा is neither the killer nor the killed. He could have directly said that. But he puts in an indirect language. He says some people consider आत्मा to be a killer or a striker. They say I am a striker. And some others take आत्मा as killed. They say I am struck by an arrow in a battlefield. So the victim says I am struck and the other person says I am the stricker. यमधर्मराज says both people are wrong. So some people say I am the actor and some others say I am the victim, the one who considers himself to be an actor and the one who considers himself to be a victim both of them are wrong. So from this what do you derive? Suppose I want to say राम is not intelligent. In a simple

and direct way we can say राम is not intelligent. What is indirect method? Some people look upon राम as intelligent one they are wrong. It means राम is unintelligent. Like that यमधर्मराज says some people say आत्मा is the subject, some others say आत्मा is the object, both are wrong indicating that it is neither the subject nor an object. Now look at the मन्त्र. हन्ता हन्तुं मन्यते – a person thinks I am the killer. The word killer is only a representative word, here we should understand it as an actor, the subject of an action. This is the thought of some people. हतः चेत् मन्यते हतम् – another person says that I am the struck one, hit one, the victim of that action, I am the object of that action. So thus some people take themselves as subject, some people take themselves as object. And what is यमधर्मराज's verdict? उभौ तौ न विजानीतः – both of them do not know. Because अयं न हन्ति – आत्मा is neither the doer of any action. न हन्यते – nor is the आत्मा the victim of, the object of any action. If we extend it at the psychological level we find an interesting thing. Most of our pains in the life are in the form of hurt and guilt. We say I was extremely hurt by my son's behavior. So when I am getting hurt by another's behavior will I look upon myself as subject or object? Hurt means somebody did not respect me, insulted me, therefore as a भोक्ता when I take experiences from others it leads to lot of hurt. So therefore भोक्ता produces hurt in life. And how does guilt come? You say I did this to my child, to my spouse, to my गुरु. Guilt is always generated by कर्ता. Thus कर्ता produces guilt, भोक्ता produces hurt and as long as I am कर्ता and भोक्ता throughout the life I will be assailed by, tormented by hurt and guilt. And hurt and

guilt is संसार. What is pain? If you watch your mind most of the time it is by hurt and guilt. That is why तैतिरीयोपनिषत् defines मोक्ष as freedom from both hurt and guilt.

किमहँ साधु नाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मान् रूपृणुते ॥ तैतिरीयोपनिषत् २-४-१ ॥

And how has the ज्ञानि transcended both hurt and guilt? Only by transcending कर्तृत्वम् and भोक्तृत्वम्. How do you transcend कर्तृत्वम् and भोक्तृत्वम्? As a body you will ever be a कर्ता and भोक्ता, as the organ of speech you will be a कर्ता and भोक्ता, as the mind you will be a कर्ता and भोक्ता; if you have to transcend them both you have to own up the चैतन्यम् I am the Consciousness behind them, I am free from both of them. Therefore no hurt, no guilt. I keep on doing my actions with good motive but I don't allow my day to day transactions to create hurt and guilt. And the problem is every day we gather this. Just as we physically gather dust similarly mentally we gather the two-fold pollution of hurt and guilt and generally we don't have any soap to wash off these two. Then we go on accumulating these two and in our old age we have got tons and tons and then we come to वेदान्त and we find that वेदान्त seems to work in some level and hurt and guilt seem to work in some other level. And we say that we understand वेदान्त but there is no peace of mind. Therefore वेदान्त will work only when it can remove कर्तृत्वम् and भोक्तृत्वम्. And that is why कृष्ण also in the second chapter emphasizes these two ideas only.

य एनं वेति हन्तारं यश्वैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ गीता २-१४ ॥

The second line of this verse कृष्ण quietly pinched, pickpocketed from the वेद. Continuing;

मन्त्र 1-2-20

अणोरणीयान्महतो महीयानात्माऽस्य जन्तोर्निर्हितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

All these मन्त्रas are important मन्त्रas. They are all आत्मलक्षण मन्त्राः or आत्मस्वरूप मन्त्राः. So these are all important मन्त्रas of कठोपनिषत् eighteen, nineteen and twenty. Now we have seen four features of आत्मा.

- 1) चैतन्यस्वरूप,
- 2) निर्विकारस्वरूप,
- 3) अकर्ता and
- 4) अभोक्ता.

Now in this मन्त्र यमधर्मराज reveals that this आत्मचैतन्यम् is inherent or pervades the entire creation. It is not confined to the physical body. We cannot say Consciousness is in the body but we should say Consciousness is in the body also. Like it is wrong to say light is on the hand, but we should say light is on the hand also. Ok, what is the big difference? When I say ‘light is on the hand’ it appears also it is located here, and therefore it is a localized finite entity. But when I say it is on the hand also it means light is beyond the hand also. The only difference being on the hand you can recognize the light, beyond the hand it is in the unrecognizable, unmanifest form. In the same way

यमधर्मराज says Consciousness or आत्मा is सर्व आधिष्ठानम् सर्व अनुस्यूतम्, सर्व अनुगतम्.

सूत्रे मणिगणा इत ॥ गीता ७-७ ॥

Just as a thread in an invisible form is in and through all the beads of a माला, you don't see the thread but without the thread the माला cannot be together. Why don't you see the thread? Because the beads are covering. But how do you know the thread is there? Without that the माला will not be माला.

उत्तमादीनि पुष्पाणि वर्तन्ते सूत्रके यथा । उत्तमाद्यास्तथा देहा वर्तन्ते मयि सर्वदा ॥ अद्वैतानुभूति ३० ॥

यथा न संस्पृशेत्सूत्रं पुष्पाणामुतमादिता । तथा नैकं सर्वगं मां देहानामुतमादिता ॥ अद्वैतानुभूति ३१ ॥

पुष्पेषु तेषु नष्टेषु यद्वत्सूत्रं न नश्यति । तथा देहेषु नष्टेषु नैव नश्याम्यहं सदा ॥ अद्वैतानुभूति ३२ ॥

So the thread is talking about itself. I am in and through every bead but invisible. The superiority or inferiority of the beads do not affect the thread because thread is neither inferior nor superior. And finally when the beads are gone the thread continues to exist. So here यमधर्मराज says आत्मा is the thread of Consciousness in and through all the beads. The beads are our bodies. In fact शङ्कराचार्य gives the example of flowers. The flowers are threaded together by the invisible thread of Consciousness. Not only Consciousness pervades all the sentient beings, it is there in and through the insentient also. So if आत्मा is the thread in and through the entire creation what should be the nature of that आत्मा? So we have to find out what

is that principle which is in and through every thing and being? You cannot say body. Body is not everywhere, mind is not everywhere, intellect is not everywhere, organs are not everywhere, nothing is everywhere. What is that principle which is in and through every thing and being? If you analyze शास्त्र says there is one thing. What is that? When you are describing any object what do you say? Here is a clip, here is a mic, there is a person, there is a car, there is Sun, moon. What is the common factor in all of them? The “is”ness or Existence is the thread that is in and through the creation.

यस्यैव स्फुरणं सदात्मकमस्तकत्पार्थकं भासते
साक्षात्तत्वमसीर्ति वेदवचसा यो बोधयत्याश्रितान् ॥ श्रीराक्षिणामूर्ति
स्तोत्रम् ३ ॥

Therefore आत्मा is the very सद्-रूपम् in and through everything. Earlier it was said that आत्मा is the चिद्-रूपम्, and quietly यमधर्मराज has indicated that the आत्मा is the very Existence. Existence where? In the smallest atom also and in the biggest star also. Not only is it inherent in every object in fact that is the very substance behind all the objects. So therefore to give a better example आत्मा is like water in a every wave, bubble, smallest foam or the biggest ocean. In fact one water alone appears as wave, foam, river etc. Similarly आत्मा is that one substance which appears as the smallest atom as well as the biggest star. Therefore the smallness and bigness belong to नाम-रूप, name and form but the substance is one आत्मा alone. This is the terse teaching contained in this मन्त्र. So he says अणोः अणीयान् – आत्मा is the substance which appears in

the form of the smallest atom also, महतः महीयान् – आत्मा is the very same substance which is in the form the biggest object also. Like water which alone appears as a wave, i.e., called microcosm and water exists as ocean also i.e., called macrocosm. अणु represents micro, महत् represents macro. One substance appears both individual and total because of name and form. Remove wave name and form, remove ocean name and form there is neither wave nor ocean there is only one water left behind. Similarly by itself आत्मा is neither अणु nor महत्, but with the association of an object with name and form, it appears as अणु or महत्. Where is this आत्मा to be found? This is a meaningless question. When I say आत्मा is thread in the entire creation where can I find the आत्मा is like the wave going in search of water.

तछर हूँडे लछर को कपड़ा हूँडे सूत जीव हूँडे ब्रह्म को तीनों ऊत के ऊत ॥

The first one says the wave went in search of water, because somebody introduced water as सृष्टि स्थिति लय कारणम्, सर्व अधिष्ठानम्, by realizing which you will get liberation, and therefore wave wanted liberation, therefore it started a spiritual journey in search of water. And there was another spiritual seeker i.e., the cloth and it went in search of thread because somebody introduced water as सृष्टि स्थिति लय कारणम्, therefore it has search for it for liberation, in the same way जीवात्मा started his spiritual journey in search of परमात्मा and somebody was even consoling don't worry, your journey will not be long, if you take ten steps forward भगवान् will take

twenty steps. And therefore looking for परमात्मा जीव started his search and all the three – the wave in search of water, the cloth in search of thread, and the जीवात्मा in search of परमात्मा – are filtered fools (in Tamil it is வாடிகட்டின முட்டால்). So one thing you cannot seek is that. And therefore यमधर्मराज says never search for that आत्मा, आत्मा निहितः. The all-pervading आत्मा is very much located in गुहायाम् – in the mind of जन्तोः – every living being. So आत्मा अस्य जन्तोः ब्रह्मादिस्तम्बपर्यन्तस्य प्राणिजातस्य गुहायां हृदये निहितः आत्मभूतः स्थित इत्यर्थः. Then he says I will not search outside, I will search within. Somehow he loves searching. Then he closes his eyes and sits in intense meditation. And then he says he is able to eliminate all thoughts. Thereafter he doesn't know what to do? We say both search will never fructify. When you remove all the thoughts and search you will come to blankness alone. After removing all thoughts if you do that you have to tell yourself I will not find the आत्मा because I am the आत्मा which is aware of the blank mind. Therefore आत्मा is present as I, the witness of the mind. It is never seen within the mind but आत्मा has to be owned up as the very witness of the mind and I also remember not only am I the witness of the blank mind even when thoughts appear later I am very much there. Just as the arrival of the wave cannot displace water, the arrival of thoughts can never displace आत्मा. Therefore allow the thoughts to be in the mind and say now I am the witness of the thoughts. Therefore I am eternally present as the witness of both the thoughtful mind as well as the thoughtless mind. Now when this class is taking place is आत्मा there or not? Now you are the

आत्मा present as the witness of thought that is arising. And imagine I observe silence. What is in the mind? Blank. Then whether I am there or not? I am there as the witness of blankness. Therefore आत्मा is a matter for owning up, it is not a matter for finding out. You never find आत्मा, you always own up आत्मा as I am. Therefore यमधर्मराज says आत्मा अस्य जन्तोः गुहायां निहितः. And who can own up this आत्मा? What is the condition for owning up? So many conditions are there and one condition यमधर्मराज emphasizes, अक्रतुः – अकामः – a mind which is free from expectations, a mind which is not restless. A mind with expectations is a restless mind. Therefore it is always busy, it is always crowded, it is always noisy. And when the mind is a restless noisy mind we are distracted by those thoughts, we are preoccupied by those thoughts that we lose sight of the ever evident Consciousness. Not that the desires displace Consciousness, very careful. Desires do not displace Consciousness, desires distract. They distract my attention. So when I am silent I don't appreciate the Consciousness but the mind is preoccupied with or I am preoccupied with the pressure. Therefore a relaxed mind. It is just like imagine you are sitting in the railway station and you have not gone to receive any one. Your mind is not absorbed or restless or preoccupied. But when you have gone to receive someone then you don't see anything, because you are preoccupied with the person concerned. Similarly I am so preoccupied with what is happening in the mind that I never turn my attention to the witness of what is happening. Therefore अक्रतुः. A relaxed person, a person without agenda, a person

without plan, motive. Just like during the daytime the tick of the clock is not heard even though it is there; it is overpowered by noise. Therefore our mind is noisy, therefore it loses sight of the witness Consciousness. Therefore अक्रतुः तम् पूर्यति – only the desireless person or the one who has got वैराग्यम्. So वैराग्यम् is emphasized here. Such a person sees. आत्मनः महिमानम् – the glory of the real Self, the glory of real I, the glory of my own higher nature. What is that glory? You have to remember the five features we saw before – चिद्रूपत्वम्, निर्विकारत्वम्, अकर्तृत्वम्, अभोक्तृत्वम् and सर्व-आधिष्ठानत्वम्. All these five features are here referred to as महिमा. This five-fold महिमा that person recognizes. धातुप्रसादात् – by the grace of his organs, instruments of knowledge. So the sense organs must cooperate for this knowledge. Sense organs of knowledge, sense organs of action, mind, intellect and the physical body must cooperate. Imagine in the middle of the talk knee pain starts. Then what happens? You have got knee दयानम्. Therefore body has to cooperate without distraction. Therefore धातुप्रसादात् – by the grace. That is why when we have the शान्तिपाठ

अद्रम् कर्णेभिः शृणुयाम देवाः । अद्रं पूर्येमाक्षमिर्यजत्राः ॥
स्थिरैरङ्गैस्तुष्टवांसरतनूभिः ।

आप्यायन्तु ममाङ्गानि वातप्राणश्वशुः श्रोत्रमथो बलमिन्द्रयाणि
च सर्वाणि ।

All the शान्तिपाठs say may all my organs be वेदान्त friendly organs. So by the grace of the organs one recognizes the glory of the आत्मा. And then what is the result of this knowledge?

विगतशोको भवति – the greatest benefit of this knowledge is no more worry in life which is our eternal complaint. आर्जुन also was complaining.

न हि प्रपृथ्यामि ममापनुद्याद् यच्छेकमुच्छेषणमिन्द्रयाणाम् ॥
गीता २-८ ॥

हे कृष्ण my grief is so intense that I don't think all my possessions will help me out of this grief. This basic grief of humanity will go only by one method. Owning up my higher nature. So **विगतशोको भवति** means he becomes free from grief and sorrow.

गतासून् अगतासून् च न अनुशोचन्ति पण्डिताः ॥ गीता २-११ ॥

And if a person thinks that there are alternative methods वेदान्त says let him try. And he or she will miserably fail. One has to know आत्मा for freedom from sorrow. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-2-20 Continuing;

अणोरणीयान्महतो महीयानात्माऽस्य जन्तोर्निःष्टितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

From the eighteenth मन्त्र यमधर्मराज has started the main teaching of आत्मस्वरूपम् which the student निर्विकेतस् wanted to know through the third boon. यमधर्मराज has been talking about various features of आत्मा in these मन्त्र।s. Firstly he presented आत्मा as चैतन्यस्वरूपम् – of the nature of Consciousness.

- 1) Consciousness is not a part or property or product of the body,
- 2) It is an independent entity separate from the body, which pervades and enlivens the body,
- 3) It is not limited by the boundaries of the body,
- 4) It continues to survive even after the fall of the body,
- 5) That continuing Consciousness cannot transact not because it is absent but because the transacting medium is not there.

Such an independent, formless, eternal, all-pervading Consciousness is the nature of आत्मा. In short, आत्मा चैतन्यस्वरूपः.

Then the next feature यमधर्मराज revealed is आत्मा निर्विकारस्वरूपः – it is free from all the six forms of

modifications like potential existence, origination, growth, metamorphosis, decay and finally destruction. So षड्विकार रहितः निर्विकारस्वरूपः आत्मा.

Then the third feature he revealed in the nineteenth मन्त्र is आत्मा अकर्तुं अभोत्तृ स्वरूपः. Being changeless आत्मा cannot perform any action and therefore it has no association with any कर्म and therefore no association with any कर्मफलम् also. When I have no association with action I am called अकर्ता and when I have no association with कर्मफलम् I am known as भोत्ता. This has to be extended to पुण्य रहितः, पाप रहितः, सञ्चित, प्रारब्ध, आगामि रहितः. They are all extension of अकर्तृत्व अभोत्तृत्व स्वरूपम्.

Then the next feature that we saw in the twentieth मन्त्र is आत्मा सर्व अधिष्ठान स्वरूपः. आत्मा is the inner essence of every thing in the creation. In fact आत्मा is the basic substance out of which the whole creation is made. Just as wood is the basic substance with which all the furniture are made. That means one substance alone manifests in manifold form. Similarly one आत्मा alone manifests in manifold form. That means the smallest ornament is gold and the biggest ornament is also gold. आत्मा is सर्व अधिष्ठानम्. Upto this we saw in the last class. Now we have to see the further features of आत्मा.

मन्त्र 1-2-21

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कर्त्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

So this a subtle मन्त्र, has to be carefully understood. Here यमधर्मराज talks about two aspects of आत्मा. The all-pervading Consciousness which we call सामान्य चैतन्यम्, general Consciousness, diffused Consciousness, pervasive Consciousness. And this सामान्य चैतन्यम् does not have any location and therefore it is unlocated Consciousness. How do we experience this सामान्य चैतन्यम्? Or when do we experience this सामान्य चैतन्यम्? During sleep we experience सामान्य चैतन्यम्, unlocated Consciousness. We are conscious beings but now we are located conscious beings but in sleep we don't experience any location. Until you go to sleep you are aware that you are in such and such place, all the sense of localization is only until you go to sleep, the moment you sleep you don't experience any location. That means during sleep you are unlocated सामान्य चैतन्य स्वरूपः. In fact that is your real nature, all-pervading general Consciousness. But when we wake up what happens is the mind which was asleep becomes alive, active, functional. When the mind becomes functional in waking or dream this all-pervading Consciousness gets reflected in mind. The mind serves as the reflecting medium. In the reflecting medium of the mind the Consciousness is reflected and this reflected Consciousness is located only in the reflecting medium. This reflected Consciousness we call विशेष चैतन्यम्, special Consciousness, localized Consciousness, entrapped Consciousness. This can be experienced only when the mind is alive and functional. That means in जाग्रत् अवस्था विशेष चैतन्यम् localized Consciousness is experience. And the beauty is विशेष चैतन्यम्, reflected Consciousness comes into

being it overpowers as it were the all-pervading general Consciousness. And therefore विशेष चैतन्यम् dominates सामान्य चैतन्यम् during the waking state. Not that सामान्य चैतन्यम् is absent, सामान्य चैतन्यम् is present but विशेष चैतन्यम् dominates it. In पञ्चदशी विद्यारण्य स्वामि gives a beautiful example to convey this idea. During the daytime the sunlight is there all over, and therefore we are able to experience the sunlight all over. Imagine you bring a mirror and place it at forty-five degrees angle against the wall and then the reflected Sun throws a patch of light over the wall. Now where the patch of light is there, there are two sunlights. One is the general diffused sunlight all over the wall and in a particular area where you direct your mirror in that area additionally the reflected sunlight also is there. Now the question is whether the general sunlight is present where the reflected sunlight is there. The general sunlight continues to exist, but when the reflected sunlight falls over that patch of area there the general sunlight is overpowered by the विशेष सूर्य प्रकाश. And behind the विशेष सूर्य प्रकाश there is a सामान्य सूर्य प्रकाश. So how do you prove that behind the विशेष सूर्य प्रकाश there is a सामान्य सूर्य प्रकाश? I am seeing only the powerful reflected patch behind that the सामान्य प्रकाश is there how do you prove? Very simple, remove the mirror then the reflected patch of light disappears, विशेष सूर्य प्रकाश disappears but even the disappearance of विशेष सूर्य प्रकाश we experience the सामान्य सूर्य प्रकाश. Now विद्यारण्य says in this body there are two Consciousnesses. One is सामान्य चैतन्यम् and the other is विशेष चैतन्यम्. This विशेष चैतन्यम् is formed because of the active mind. Because of the

active condition of the mind in the waking state there is विशेष चैतन्यम् in the body. And in addition to विशेष चैतन्यम् there is सामान्य चैतन्यम्. Of this विशेष चैतन्यम् is localized and सामान्य चैतन्यम् is unlocalized, all-pervading. During waking state विशेष चैतन्यम् is dominant, that आत्मा appears to be the localized विशेष चैतन्यम्. विशेष चैतन्यम् being so dominant during waking state आत्मा appears to be localized विशेष चैतन्यम्. And since it is a localized Consciousness as it were it travels from place to place because of the movement of reflecting medium, because of the movement of the entrapping mind, and along with the mind विशेष चैतन्यम् has traveled. Therefore आत्मा appears to be traveling. Really speaking आत्मा is the non-traveling सामान्य चैतन्यम्. But during waking state because of the active mind आत्मा appears to be विशेष चैतन्यम् and विशेष चैतन्यम् it seems to travel from place to place. At the time of death the mind travels along with विशेष चैतन्यम्. Therefore it appears as though आत्मा, the soul is also travelling from one body to another. And it is going to different लोकs and we have to do शाद्द तर्पण, etc., to release the soul. All these travelling souls is because of the विशेष चैतन्यम्. Why सामान्य चैतन्यम् is not recognized? Because विशेष चैतन्यम् always overshadows the सामान्य चैतन्यम्. When I ask you 'where are you', you say in such and such a place. When you say you are in such a place you are referring to विशेष चैतन्यम्. Suppose you understand you are सामान्य चैतन्यम्. Suppose you understand that the विशेष चैतन्यम् is an incidental localization caused by the entrapping mind but whether the mind is there or not I am the सामान्य चैतन्यम्, and then when

I ask you ‘where are you’. You will ask a counter question ‘where am I not’. Ok, now you are able to clearly understand that I am the localized विशेष चैतन्यम् which is dominant in जाग्रत् अवस्था, and suppose you want to experience सामान्य चैतन्यम्. In जाग्रत् अवस्था the experience सामान्य चैतन्यम् is difficult because सामान्य चैतन्यम् must go away. is overshadowed by विशेष चैतन्यम्. Like in the example the patch sunlight overshadows the diffused sunlight. If you want to experience the general sunlight you turn the mirror. Like that if you want to experience सामान्य चैतन्यम् now then the विशेष चैतन्यम् which overshadows the सामान्य चैतन्यम् must go away. How will विशेष चैतन्यम् go away? Only when the reflecting medium goes away. How will it go away? At this moment let the mind resolve you are no more विशेष चैतन्यम् I am सामान्य चैतन्यम् without any boundaries. So thus चैतन्यम् has सामान्य-विशेष-अंशदुयम् caused by the presence and absence of mind. विशेष चैतन्यम् is called सोपाधिक चैतन्यम् and सामान्य चैतन्यम् is called निरुपाधिक चैतन्यम्. This is what यमधर्मराज is trying to convey in this मन्त्र. **आसीनः दूरं क्रज्ञति.** **आसीनः** – sitting in the waking state; **आसीनः** refers to being seated. That means in the जाग्रत् अवस्था, **दूरं क्रज्ञति** – आत्मा travels as it were far and wide. Because in the जाग्रत् अवस्था सामान्य चैतन्यम् is non-dominant, विशेष चैतन्यम् is dominant and wherever the mind travels the विशेष चैतन्यम् also travels. Therefore **दूरं क्रज्ञति** – it travels far and wide. And according to वेदान्त when I am observing an object, suppose I am seeing the wall in front of me. According to वेदान्त the mind travels and pervades the wall. This is the *Vedantic* theory of

perception. In the scientific theory of perception the light travels into my mind through the sense organs.

जानाट्ठद्वयोदरस्थितमठादीपप्रभाभास्वरं ज्ञानं यस्य तु
चक्षुरादिकरणद्वारा बाह्यः स्पन्दते ॥ श्रीदक्षिणामूर्ति स्तोत्रम् ४ ॥

When the mind travels and pervades the wall then the reflected Consciousness also travels and pervades. Therefore now the wall is pervaded by what? चैतन्यम्. Which चैतन्यम्? विशेष चैतन्यम्. When the विशेष चैतन्यम् pervades an object, the object becomes known. When I am looking in this direction the wall is there and the सामान्य चैतन्यम् is also there but I cannot know it. The wall is known only when the विशेष चैतन्यम् pervades that wall. So therefore when I look here the विशेष चैतन्यम् travels here, when I look there the विशेष चैतन्यम् travels, when I am watching star विशेष चैतन्यम् travels to the star. Therefore यमधर्मराज says **दूरं व्रजति** – very far it travels. This is from which angle? विशेष चैतन्य वृष्ट्या जाग्रत् अवस्थायाम् आत्मा **दूरं व्रजति**. **शयानः** – when one goes to sleep the mind resolves, the reflecting medium is no more functional and therefore reflected Consciousness is also not available and therefore there is no more localization of विशेष चैतन्यम्. Then what is left behind? Once विशेष चैतन्यम् goes you will see सामान्य चैतन्यम् is there. Where is that सामान्य चैतन्यम्? **सर्वतः याति** – it is all-pervading. So **शयानः** means सुषुप्ति अवस्थायाम्. **आसीनः** means जाग्रत् स्वप्न अवस्थायाम् **दूरं व्रजति** इव – it travels as though. In सुषुप्ति अवस्था it is all-pervading general Consciousness. Thus आत्मा has got सामान्य रूपम्, विशेष रूपम्, इति रूप द्वयम्. What is the problem of

scientists who are trying to understand Consciousness? What Consciousness are they studying all the time? The scientists are always studying the विशेष चैतन्यम् obtaining in the reflecting medium of mind or brain and they are trying to find out the relationship between Consciousness and the brain. They have misunderstood that the Consciousness is the property of brain. Whereas the वैदान्त says brain doesn't have property of Consciousness, but the brain only entraps the all-pervading Consciousness. Just as the electricity is entrapped by the bulb, and you are able to appreciate the electricity in the bulb, but outside the bulb you are not able to appreciate. Similarly body is like bulb and mind is like filament and death is like fused bulb. Electricity is not gone. If you have doubt you can touch and check; instant realization and liberation also. so the filament and bulb are gone and therefore the electricity is not appreciated. Similarly here also all the Consciousness that is studied by the scientists is only the विशेष चैतन्यम् in the mind, even the विशेष चैतन्यम् they are not able to understand. They think that it is the product of the brainy phenomenon. What वैदान्त says is brain has nothing to do with Consciousness like the light is not generated by the hand, light is experienced in the hand. Similarly Consciousness is experienced in the mind or the brain. Therefore श्रावणः याति सर्वतः इति सर्वब्यापकः. And this आत्मा मदामदं देवं देवम् means चैतन्यम्. सामान्य-विशेष-रूप चैतन्यम् is the आत्मा). And this देवम्, चैतन्य स्वरूपः, सामान्य-विशेष चैतन्य स्वरूपः आत्मा मदामदम् – is both with and without pleasure. मदम् means pleasure, joy, happiness. And अमदम् means without pleasure or happiness. आत्मा is both

मदम् and **अमदम्**. How? This also you have to carefully understand. Mind alone experiences pleasure at a particular time. Pleasure is a mental experience. That is why in sleep when the mind is resolved you don't experience any specific pleasure. In fact pleasure is a thought modification.

तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ॥
तैतिरीयोपनिषत् २-४-१ ॥

I am happy, happier, happiest. Therefore you know joy or pleasure as a mental state, that is why when the mind is fluctuating the pleasure also is fluctuating. And what is there in the mind? **विशेष चैतन्यम्** is there. And therefore when there is pleasure in the mind it appears as though the pleasure belongs to the **विशेष चैतन्यम्** which is in the mind. Mind is there, in the mind **विशेष चैतन्यम्** is there, in the mind pleasure is also there. Therefore the pleasure seems to belong to the **विशेष चैतन्यम्** obtaining in the mind. Therefore from the **विशेष चैतन्यम्** angle **आत्मा** seems to have pleasure. **विशेष चैतन्य** **हृष्ट्या** **आत्मा** seems to be happy. But **सामान्य चैतन्य** **हृष्ट्या**, from the standpoint of the **सामान्य चैतन्यम्** **आत्मा** is without pleasure. Because in the desk also **सामान्य चैतन्यम्** is there. And here does the desk have pleasure or pain? Desk doesn't have any pain. So for **सामान्य चैतन्यम्** there is no pleasure. Whereas for **विशेष चैतन्यम्** there is seemingly pleasure because **विशेष चैतन्यम्** obtains in the mind. And therefore **विशेष चैतन्य** **हृष्ट्या** **आत्मा** has pleasure. **सामान्य चैतन्य** **हृष्ट्या** **आत्मा** is without pleasure. And when I say pleasure you have extend it to pain also. **विशेष चैतन्य** **हृष्ट्या** **आत्मा** is as though endowed

with pain, सामान्य चैतन्य वृष्ट्या आत्मा is painless. And that is why ignorant people take themselves as the विशेष चैतन्यम्. Therefore I say I am now happy and next moment I am now unhappy. Why? विशेष चैतन्य वृष्ट्या. What does ज्ञानि do? The ज्ञानि no more identifies with the विशेष चैतन्यम्, he claims himself to be सामान्य चैतन्यम्. सामान्य चैतन्य वृष्ट्या न पुण्यम् न पापम् न सौख्यं न दुःखम् न मन्त्रो न तीर्थो न वेदो न यज्ञ ॥ निर्वाण षट्कम् ४ ॥ न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः ॥ निर्वाण षट्कम् ३ ॥ How come one says I am jealous, I am angry, etc., and another says I am not so. Just shift in the I. what type of shift? विशेष चैतन्यम् to सामान्य चैतन्यम्. That is liberation. In fact, वैदान्त over. So मदामदं देवम् – आत्मा is with or without pleasure, with or without movement, with or without location. And since आत्मा has got these two contradictory features because of विशेष चैतन्यम् and सामान्य चैतन्यम् and therefore understanding आत्मा is difficult. So you may feel that it is quibbling with words but for the words to be meaningful the mind has to be trained and subtle. That is why repeated listening is also required. When you repeatedly listen it will become gradually clearer and clearer. So therefore यमधर्मराज says कः ज्ञातुम् अर्हति – who can understand this आत्मा? यमधर्मराज himself is pessimistic! Because it is द्रूं क्रजति from one angle, and it is all-pervading without travel from another angle. It is मदम् from one angle, and अमदम् from another angle. It is localized from one angle, and it is unlocalized from another angle. Since it seems to have contradictory features कः ज्ञातुम् अर्हति. And यमधर्मराज wants to enjoy some self-glorification. And therefore he says कः:

मदन्यः ज्ञातुम् अहंति – who other than me can understand this आत्मा? This is to indicate the difficulty in grasping the आत्मा. आत्मनः दुर्विज्ञेयत्वं दर्शयाति. The essence of this मन्त्र is that आत्मा is not easy to comprehend. In संस्कृत it is called दुर्विज्ञेयत्वम्. Now a question may come of if यमधर्मराज is sure that nobody else other than him can understand आत्मा, why should he teach? Isn't it waste of time? And therefore शङ्कराचार्य adds a note. अस्मदादेव सूक्ष्मबुद्धेः पण्डितस्य विज्ञेयोऽयमात्मा. Nobody else other than people like यमधर्मराज can understand. That means those who have got a subtle mind only can understand. Here यमधर्मराज indicates a subtle minded person. Therefore nobody other than सूक्ष्मबुद्धिः can understand this आत्मा. To put in positive language स्थूलबुद्धिः, the gross minded person can never understand this आत्मा. And नविकेतस् happens to be सूक्ष्मबुद्धिः and therefore he is taught. Therefore **मदन्यः** – who else other than people like me can know this आत्मा. Continuing;

मन्त्र 1-2-22

अशरीरं शरीरेष्वनवरथेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

In this मन्त्र the all-pervasiveness of आत्मा is being pointed out. In the previous मन्त्र दुर्विज्ञेयत्वम् of आत्मा, how it is difficult to know the आत्मा is pointed out. **अशरीरम्** – आत्मा is without a body. आत्मा cannot be embodied. What is the reason? If आत्मा has to be embodied it should exist within a body. Only when it is surrounded by a body आत्मा can be embodied. But आत्मा cannot have a body because it is all-

pervading. An all-pervading thing cannot be contained within a body. Therefore you cannot say आत्मा is in the body. But sometimes in the scriptures it is said आत्मा is in the body.

अङ्गुष्ठमात्रः पुरुषो मद्य आत्मनि तिष्ठति ॥ कठोपनिषत् २-१-४२ ॥

ईश्वरः सर्वभूतानां हृदेशोऽर्जुन तिष्ठति ॥ गीता १८-६१ ॥

तं दुर्दर्शं गूढमनुप्रविष्टं गुह्याहितं ॥ कठोपनिषत् १-२-१२ ॥

It is said आत्मा is in the body. Now here you are saying आत्मा cannot be in the body because it is all-pervading. Then how am I to understand? Whenever the उपनिषत् says आत्मा is in the body we should add the word ‘also’. आत्मा is in the body also. we should not take ‘in the body only’. If you take आत्मा is ‘in the body only’ then आत्मा must be smaller than the body, isn’t it? Because the content should be always smaller than the container. And therefore आत्मा cannot be embodied because it is all-pervading. Therefore it is called अशरीरम् – शरीर रहितम्. At the same time शरीरेषु अनवस्थेषु अवस्थितम् – even though it does not have a body it exists in all the bodies. Just as space is not contained within a vessel, at the same time space is within every vessel. You cannot say it is the content because if you say it is the content it will mean that space is existing only within the vessel. And therefore शरीरेषु अवस्थितम् – it is in every body. What type of body? अनवस्थेषु – which is impermanent. Thus the permanent, all-pervading Consciousness is present in every impermanent physical body. Just like the relatively permanent all-pervading space is present within every impermanent pot. When the pot is broken, the space continues

to survive. Similarly when the body is destroyed the content Consciousness or the in-dwelling Consciousness will continue to exist. And therefore अनवरथेषु शरीरेषु अवस्थितम्. What is its dimension or size? महान्तम् – it is big. And how big? विश्वं महान्तम् – it is infinitely big. Because the word big is a relative word. आत्मा is infinitely big, it is the biggest, it is all-pervading. And this आत्मा one should know. मत्वा – ज्ञात्वा, so every seeker of freedom has to know this आत्मा. And how should the आत्मा be known? You should not say I have an आत्मा within. Suppose you say I have an आत्मा within then I means the body, certainly not आत्मा. I have a dog means what? I am not dog. So when you say I have an आत्मा you are distancing yourself from आत्मा and you are claiming yourself to be the miserable dying body. That knowledge is useless. Therefore never say I have an आत्मा. How do you know the आत्मा? I am the आत्मा. such a knowledge is called अपरोक्षा ज्ञानम्. So मत्वा is equal to and create अपरोक्षातया ज्ञात्वा, अहमेव आत्मा इति ज्ञात्वा. And once I own up this fact that I am आत्मा all the previous features described I should claim as my features. I am the Consciousness, निर्विकारः – free from six modifications, instead of saying आत्मा is निर्विकारः, I should say I am निर्विकारः. Instead of saying आत्मा is अकर्ता अभोक्ता, I should say I am अकर्ता अभोक्ता. Instead of saying आत्मा is सर्व-अधिष्ठानम्, I should say I am सर्व-अधिष्ठानम्. You should say and mean it. And when this is done what is the benefit? What will I get? धीरः – such an intelligent person, such a sharp intellect person, a सूक्ष्मबुद्धि, धीरः means साधन चतुष्टय सम्पन्नः आधिकारी, such a rare person

आश्वर्यो वक्ता कुशलोऽस्य लब्धा आश्वर्यो ज्ञाता ॥ कठोपनिषत् १-२-७ ॥

धीरः न शोचति – thereafter he doesn't know what is sorrow.

गतासून् अगतासून् च न अनुशोचन्ति पण्डिताः ॥ गीता २-११ ॥

Because I am the सामान्य चैतन्यम्, the विशेष चैतन्यम् comes and goes and travels but I don't care about that because I am the सामान्य चैतन्यम्. विशेष चैतन्यम् becomes my विभूति, my glory but I am not attached to that. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-2-22 Continuing;

अशरीरं शरीरेष्वनवरथेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

From the eighteenth मन्त्र onwards यमधर्मराज has been talking about आत्मस्वरूपम् which नविकेतस् wanted to know.

- 1) Firstly he pointed out आत्मा चैतन्यस्वरूपः, of the nature of Consciousness.
- 2) Then आत्मा निर्विकारस्वरूपः – it is free from all the six forms of modifications.
- 3) Then आत्मा अकर्तृ अभोक्तृ स्वरूपः – it is neither a doer nor an enjoyer.
- 4) Then आत्मा सर्व अधिष्ठान स्वरूपः – it is the inner essence of every thing in the creation.
- 5) Then आत्मा दुर्विज्ञेयस्वरूपम् – it is incomprehensible. Because it has got a higher nature, the absolute nature and also a lower nature, an inferior nature. सूपाधिक निरुपाधिक स्वरूप द्यम्.
- 6) And finally in twenty-second मन्त्र we saw it is infinite, महान्तम् आत्मा अनन्तस्वरूपः.

Upto this we have seen in the last class. Now in the following two मन्त्रs यमधर्मराज wants to emphasize certain साधनs required for knowing this आत्मा. Because यमधर्मराज said that it is not easily comprehensible for people, it is comprehensible

only for people like me he said. मदन्यः ज्ञातुम् न अर्हति. From this it is clear that knowing this आत्मा requires certain special preparations and some of them यमधर्मराज wants to highlight in मन्त्रs twenty-three and twenty-four. Therefore this a diversion. आत्मस्वरूपम् to ज्ञानसाधनम् there is a diversion. We will read the मन्त्र.

मन्त्र 1-2-23

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥ २३ ॥

This is a मन्त्र occurring in मुण्डकोपनिषत् also. In this मन्त्र यमधर्मराज is highlighting the most important value – the desire for Self-knowledge. Unless a person has a burning desire for Self-knowledge a person cannot get this knowledge. If it is only a casual academic interest then a person can study this but it will not fully bless the person. If the knowledge has to fully bless then the desire also must be intensely deep. In fact the blessing is directly proportional to the sincerity we have. In the शास्त्रs they give different examples. One example they give is a person's hair has caught fire. And such a person will look for water and he is not going to bother about the type of water, he will just jump into it. Not only that he is not going to see for proper time to jump into it (याहुकालम्, यमगण्डम् etc.). Somehow or the other he wants to jump into the water. Similarly, we should feel the fire, the fire of संसार. आध्यात्मिक, आधिभौतिक and आधिदैविक संसार ताप should be intensely recognized. Then to get out of ताप we will seek the cool Ganges waters called ब्रह्माविद्या which will quench the fire.

Therefore intense जिज्ञासा, in संस्कृत it is called तीव्र जिज्ञासा or तीव्र मुमुक्षुत्वम्. And how can I recognize I have तीव्र मुमुक्षुत्वम् or not? You can conduct an imaginary test. Imagine God comes in front of you and says I will give you only one boon what will you choose. If my mind tells I will choose आत्मज्ञानम् that is burning desire. Otherwise आत्मज्ञानम् is eternal, you can get it at any time. Water problem only comes once in a while and that has to be immediately solved. So thus when I look into my heart if I can say आत्मज्ञानम् alone is the top priority, not that the other things are not there but they are all subservient to that particular goal. This is called आत्मवरणम् in this मंत्र। This is like रथयंवर of the olden days. The princess who has to marry will be given a garland in hand and there will be a maid who will take and give a description of every prince. After hearing all descriptions this princess will put the garland on the neck of one prince. Similarly we all have got the माला, we are all princess and then there are so many goals given in the शास्त्र। Now we have to choose one. And if choose आत्मा, ब्रह्मन् or मोक्षा it is called आत्मवरणम्. And here यमधर्मराज says if this intense desire is there all the other साधनांs will fructify. If this intense desire is not there all the other साधनांs will not fructify. Therefore all the other साधनांs are validated, are made meaningful only if it is with that sincerity. And for this purpose यमधर्मराज enumerates a few साधनांs. And he says these साधनांs are very important, very powerful alright, but all these साधनांs enumerated will fructify only if it is backed by मुमुक्षुत्वम्. Like you put many zeroes in the cheque book, but all those zeroes are meaningful only if there is one on the left

hand side. Or in a train you can have twenty-five compartments only engine is missing. No use. Similarly आत्मवरणम् is important. This is the essence of this मन्त्र. Now look at the secondary साधनs enumerated.

1) प्रवचनम्. प्रवचनम् means वेद अध्ययनम्. Normally it is used in the sense of discourse. But शङ्कराचार्य takes it as (अनेकवेदस्वीकरणेन) वेदस्वीकरणम् – learning to chant the वेदs. This is considered to be a very important साधन capable of uplifting a person spiritually. In बृहदारण्यकोपनिषत्

तमेत वेदानुवचनेन ब्राह्मणा विविदिषन्ति ॥ बृहदारण्यकोपनिषत् ४-४-२२ ॥

Among all the साधनs वेद-अध्ययनम् is considered to be the first one. In तैतिरीयोपनिषत्

स्वाध्यायप्रवचने च ॥ तैतिरीयोपनिषत् १-४-१ ॥

स्वाध्याय means *Vedic* chanting. It can be understood as chanting any *Vedic* scripture. This is the first साधनम्.

2) मेधा – getting the text by-heart, memorizing, अन्थार्थधारणशक्तिः, capacity to remember the text as well as the meaning. Why remembrance is important? Because the whole teaching is a thought build up. In one class I cannot teach the entire वेदान्त therefore I build up upto a particular height and in the next class I am supposed to start from where I left and build the next stage. That means when the student comes to the second class the student is supposed to remember what has already gone by. In the tradition the summary of the last class is given by the student, that is the rigorous method. While

talking about the second boon also it was mentioned not only नविकेतस् listened to the entire ritual but he repeated the whole thing. And this capacity to receive and retain is called मेधाशक्तिः, very important for a student. And that is why in समिधादानम् there are several prayers for मेधाशक्तिः.

मेधावी भूयासम् । तेजर्वी भूयासम् । वर्चर्वी भूयासम् ।

श्रद्धां मेधां यशः प्रज्ञां विद्यां बुद्धिं श्रियं बलम् । आयुष्यं तेज आरोग्यं देहि मे छन्वताहन ॥

मयि मेधां मयि प्रजां मर्यादिनस्तेजो दधातु । मयि मेधां मयि प्रजां मर्यीन्द्र इन्द्रियं दधातु । मयि मेधां मयि प्रजां मयि सूर्यो श्राजो दधातु ॥

The मेधाशक्ति is repeated because any student of any science require memory power. Therefore that is the second साधनम्.

3) **श्रवणम्**—repeatedly listening to the teaching for a length of time from a competent आचार्य. Systematically taught for a length of time. Consistent and systematic study of the scriptures for a length of time under the guidance of a competent आचार्य. This is the third साधनम्.

Now यमधर्मराज says all these three साधनs are wonderful but all these three साधनs will be fruitful only if they are backed by desire for knowledge. What is the difference अध्ययनम् and श्रवणम्? In अध्ययनम् one learns only to chant without knowing the meaning, whereas in श्रवणम् one learns the meaning. One is शब्द-ग्रहणम्, the other is अर्थ-ग्रहणम्. Grasping the words is अध्ययनम्, grasping the meaning is श्रवणम्. So if तीव्र जिज्ञासा is not there all these are worthless.

And therefore what is important? Develop तीव्र जिज्ञासा. This is the essence. **अयम् आत्मा प्रवचनेन न लभ्यः** – this आत्मा cannot be attained by mere वेद अध्ययनम् if one doesn't have intense desire for मोक्षा. **न मेधया लभ्यः** – this आत्मा cannot be attained by any amount of memorizing also if one doesn't have the sincere yearning for this आत्मा. **न बहुना श्रुतेन** – even by repeated listening for decades even centuries one cannot get आत्मा if this listening is not backed by the sincere for this knowledge. That means a casual approach will not be enough. Then to whom all these three साधनंs will bless? **यमेवैष वृणुते तेन लभ्यः** – this आत्मा can be attained by only those who chose the आत्मा as the ultimate goal of life. Their value for धर्मं अर्थं काम or their value for प्रेयस् must be subservient to their value for श्रेयस्.

**श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीक्य विविनक्ति धीरः ॥
कठोपनिषत् १-२-२ ॥**

तस्य एष आत्मा स्वां तनुं विवृणुते – to such a seeker who is sincere enough to choose the आत्मा as the goal आत्मा reveals its स्वरूपम्. That means he gains the आत्मज्ञानम् effortlessly. Now this मन्त्र has got another interpretation also if you go strictly grammatically. Instead of saying the one who chooses the आत्मा will get आत्मा, the other way round it is said whoever is chosen by the आत्मा that person will get the आत्मा. If we put the word God in place of आत्मा, it will be clear. There are two observations. Some people will say that I will get God if I choose God. Some other people say I will get God if God chooses me. Therefore the basic question is whether should I

choose God or should God choose me. Or to put in another language whether self-effort is more important or ईश्वर अनुग्रह is more important? In वेदान्त we always emphasize self-effort. We don't say that God chooses a person and gives मोक्ष। Why? There are many reasons. The first and main reason is if we say that God chooses a person it will certainly mean that God is partial. Why should God chose someone and give मोक्ष and keep the others suffering in संसार? God is supposed to be impartial, God is supposed to be compassionate. Therefore if you say God has to choose then for a thinking person God becomes partial. And if God is partial how can I worship a partial God? Therefore we emphasize self-effort. Then there is a second reason also. We do admit that God's grace is important. In fact as important as self-effort. Not that *Vedantins* are arrogant, not that *Vedantins* do not have भक्ति। In fact they start the class with सहनाववत्तु । सह नौ भुनत्तु । which is seeking the grace of the Lord. If Lord's grace is also important why is it not emphasized, only effort is emphasized. The reason is according to a *Vedantin* God's grace is always there. Like the solar energy the sun need not give the energy at a particular time. In fact sun is made up of energy. In fact it is not sun has energy, but sun is energy. Therefore what is required is we have to tap the solar energy which is all the time flowing and those who tap the solar energy will get the benefit and others do not get the benefit, as far the solar energy is concerned it is always there. Similarly God's grace is flowing all the time. शङ्कराचार्य tells that in his सौन्दर्य लहरी

हशा द्राघीयस्या दरदलितनीलोत्पलरुचा दवीयांसं दीनं स्नपय
कृपया मामपि शिवे । अनेनायं धन्यो भवति न च ते हानिरियता
वने वा हर्म्ये वा समकरनिपातो हिमकरः ॥ सौन्दर्य लहरी ५७॥

O Mother! You are like a cool moonlight. He doesn't want to say sunlight because very hot. And you don't have any partiality whether it is a palatial house or is it a slum colony the moonlight will send the radiance everywhere uniformly similarly you are going to bless me. And since grace part is already there, we have to emphasize our effort. And when we emphasize our effort we don't discredit the grace what we mean is grace is already there. And therefore शङ्कराचार्य instead of saying God chooses, he interprets as the seeker has to choose God. And that is called तीव्र जिज्ञासा or तीव्र मुमुक्षुत्वम्.

मन्त्र 1-2-24

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनमाप्नुयात् ॥ २४ ॥

Here some more साधन are highlighted.

- 1) One साधन is a moral lifestyle. An immoral student cannot get benefit from the *Vedantic* study. He may take up the वैदान्त for his PhD thesis and he may get a doctorate and he may get a job as a professor, that is all possible, but if वैदान्त has to bless with मोक्ष that student must be morally a sound person. Therefore दुश्चरितम् must have ended. दुश्चरितम् means immoral ways of life one should give up. That is number one धर्मः.

2) Then the next value emphasized is दमः or इन्द्रिय-निग्रहः or sense-control which we have seen in साधन चतुष्टय सम्पत्ति topic.

3) Then the third साधन highlighted is a focused mind. Not a mind without direction but a mind which has got clear idea, व्यवसायात्मिका बुद्धिः, which was called in तत्त्वबोध as चित्तसमाधानम्. In fact the अष्टाङ्ग योग of पतञ्जलि is meant only to develop these values. यम् and नियम् will take care of a moral life, आसन-प्राणायाम-प्रत्याहार will help me develop control over the external organs. धारण-ध्यान-समाधि will help me gain control over the internal organs. So thus समाधानम्.

4) Then the fourth one is शमः or mind control, thought discipline, मनो निग्रहः.

So thus शम, दम, समाधानम् and धर्म these are the four values emphasized here. And यमधर्मराज says if these four values are there then a person can never get knowledge and even if he gets knowledge that knowledge will be only an academic knowledge, verbal knowledge, it will not bless him. This is the essence of this मन्त्र. **दुश्खरितात् अविरतः** – the one who has not withdrawn from immorality that means the one who is immoral, one who doesn't have values. Then **अशान्तः** – the one who doesn't have sense control, without दम. **असमाहितः** – the one who doesn't have a focused attention, clarity with regard to the goal. **अशान्तमानसः** – the one who doesn't have mind control. All these four people without morality, without sense control, without focus and without mind control, all these four people **एनं न आप्नुयात्** – will never get आत्मा, will never get मोक्ष. In

fact they cannot get even knowledge, really speaking, but even if knowledge comes it will be purely superficial knowledge. It will be in head but it will not sink into the heart. It will be an information, it will not bring about a transformation. And therefore he will be an educated संसारि, *Vedantically* educated संसारि. And therefore यमधर्मराज wants if your study should be meaningful better make sure that you have all these values like शम, दम, समाधानम् and धर्म. In short, साधनचतुष्टयसम्पत्तिः. So thus in these two मन्त्रः twenty-three and twenty-four साधनचतुष्टयसम्पत्तिः is highlighted whereas in the previous मन्त्र मुमुक्षुत्वम् is highlighted. Now यमधर्मराज concludes this particular discourse in the twenty-fifth मन्त्र which we will read.

मन्त्र 1-2-25

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेवनं क इत्था वेद यत्र सः ॥ २५ ॥

Having taken a small diversion into the topic of साधनः यमधर्मराज now comes back to the old topic of आत्मस्वरूपम्. In this मन्त्र he brings about another very important feature of आत्मा. This is a very important, significant मन्त्र from which we can take many corollaries, but a very symbolic मन्त्र. First we shall see the meaning then we shall see how the मन्त्र brings about that meaning. The feature that यमधर्मराज wants to bring in here is आत्मा सृष्टि-स्थिति-लय-कारणम् – आत्मा is the basis, the very locus from which the world arises, in which the world rests, and into which the world will resolve back. This is the idea. And in this यमधर्मराज focuses on the last part आत्मा लय

कारणम् आत्मा swallows the whole creation at the time of प्रलयम्. This is the essence. Here यमधर्मराज wants to show that time is also an integral part of the creation. This was not understood before by scientists, in classical Physics they taught time and space are separate entities, they exist eternally like a carpet and the creation will appear and disappear, time and space will be there like this hall or the carpet. But only the modern Physics, especially the Theory of Relativity etc., have found that you can never separate time and space from the creation. Time is like a property of the creation, it is an integral part of the creation. That means you can talk about the creation only along with time and when creation is absent, you cannot even talk about time. From this important idea we get many corollaries. One important corollary we shall see whose details we shall study in the माण्डूक्योपनिषत्. Since we look upon time as an integral part of creation, whenever we talk about the origination of creation we are talking about the origination of time also. Why? Because time is an integral part of the creation. Therefore when somebody asks a question when did the creation come, it amounts to asking when did the time come. And to the question when the time came you can never give a logical answer because I cannot say that time came at seven o'clock. Why? Because if I have to talk about time coming at seven o'clock it means even before time came there was time. So to talk about the beginning of the time we require another time and so on and so forth. You will either get into infinite regress problem or you will get into self-dependence logical problem. Therefore you can never answer the question when

time came into being. The very word when is meaningless before time. You think over this concept, it is a very important one. That is why we say the universe is अनिर्वचनीयम्, logically inexplicable. You cannot say when time came, you cannot say where space exists or you cannot say how causality came into being. All these three are logical absurdity. Thus we can derive all these corollaries from this मन्त्र. यमधर्मराज says that the creation along with time came from आत्मा and the creation along with time is swallowed by आत्मा. This idea is conveyed symbolically by comparing the world as food (ओदनः) of आत्मा. So at the time of प्रलयम् आत्मा swallows the whole world as food. The time principle is like a side dish for आत्मा. The creation is like the main dish and time is like a side dish. आत्मा swallows the creation along with time which includes space also. Now once you say आत्मा swallows time and space, it is very clear that आत्मा is beyond time and space. That means आत्मा is not locatable in time and space. Therefore never ask the question where आत्मा is. If I have to answer that question आत्मा has to be located in space. I can never answer that question because आत्मा is not located in space on the other hand space itself is within the आत्मा. Similarly don't ask when did the आत्मा arise. To talk about that आत्मा has to be located in time and that is never possible as time itself is within the आत्मा. Therefore all the conventional questions regarding आत्मा cannot be answered. That is why those scientists who are studying the nature of Consciousness they are beginning to say that Consciousness is a mystery. It doesn't fall within the physical laws, chemical laws, it doesn't have physical

parameters. In fact Consciousness cannot be located at all. For all those modern scientific discoveries we have got the fundamental basis in this particular मन्त्र. Thus आत्मा is जगत्-सृष्टि-स्थिति-लय-कारणम् and along with that देशकाल-सृष्टि-स्थिति-लय-कारणम्. That is what is said in श्रीदक्षिणामूर्ति स्तोत्रम् also.

बीजस्यान्तरिवाइकुरो जगादिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलनावैचित्यचित्रीकृतम् ॥ श्रीदक्षिणामूर्ति
स्तोत्रम् २ ॥

Time, space and creation arose out of this आत्मा. Last one more point before coming to this मन्त्र. यमधर्मराज wants to say creation is food and time is the side dish. But instead of using the word creation यमधर्मराज says all the ब्राह्मणIs and the क्षत्रियIs are the food for आत्मा. That is why this is a mystic मन्त्र. Instead of saying the world is the food for आत्मा यमधर्मराज says the ब्राह्मणIs and the क्षत्रियIs are the food for आत्मा. Why because ब्राह्मणIs and क्षत्रियIs are supposed to be the most prominent people in the creation according to शास्त्र. Why ब्राह्मणIs and क्षत्रियIs are important? ब्राह्मणIs are defined as though people who teach and follow धार्मिक way of life. And धर्म is very important for the survival of the creation. So thus for the survival of the world धर्म is important, धर्म is protected by ब्राह्मणIs by teaching and living, demonstration. There fore ब्राह्मण is important. क्षत्रियIs are also important because they are supposed to provide the infrastructure for a धार्मिक way of living by maintaining law and order system. परित्राणाय साधूनां विनाशाय च दुष्कृताम्. By protecting धार्मिक people and by

destroying the अधार्मिक people a क्षत्रिय also maintains धर्म. Thus क्षत्रिय by punishment and ब्राह्मण by teaching, these two people protect धर्म which protects the creation and therefore they two are important. And therefore यमधर्मराज says the whole creation along with ब्राह्मण and क्षत्रिय is food for आत्मा. ब्रह्म च क्षत्रं च. ब्रह्म means ब्राह्मणः, क्षत्रम् means क्षत्रियाः. And these two represents what? The entire creation. उभे – both of them, भवतः ओदनः – they become the food, यस्य – आत्मनः, for this आत्मा during प्रलयम्. And what about time principle? मृत्युः यस्य उपर्येचनम्. उपर्येचनम् means a side dish. For आत्मा to swallow the creation the side dish is the time principle. That is why Lord शिव is called कालकालः. He is the यम for यम himself. कालकालः means the one who is the swallower of the कालः, यमधर्मराज himself. In fact every ज्ञानि is कालकालः. कः इत्था वेद – which seeker will know the आत्मा in this manner. How many seekers know this आत्मा in this manner, indicating there are only very few who can do in this manner. यत्र सः – who can say where the आत्मा is located. This is not a question, it has an answer inside. Who can say where the आत्मा is located means nobody can talk about the location of आत्मा. That means आत्मा is never located, everything is located in आत्मा. So with this आत्मस्वरूप description is over for the time being. And with this the second section is also over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

प्रथमाध्याये तृतीया वल्ली

We have completed the first two sections or वल्लीs of the first chapter of कठोपनिषत्. In the first वल्ली the उपनिषत् presented the conditions for the teaching of आत्मविद्या indirectly providing the qualifications of the student, the teacher as well as the glorify of this knowledge. Through the third boon, which was offered to नविकेतस् by यमधर्मराज, आत्मविद्या was asked for by नविकेतस्. This came in the first section twentieth मन्त्र and again it was repeated in the second section fourteenth मन्त्र also. And as a reply to this question the entire कठोपनिषत् proceeds. The actual teaching begins from the eighteenth मन्त्र of the second section. And from the eighteenth मन्त्र upto the end of the second section, i.e., the twenty-fifth मन्त्र आत्मविद्या presented in a condensed manner. And we saw some of the important features of आत्मा – चैतन्यस्वरूपम्, निर्गुणम् (property-less), निर्विकार (free from modification), अकर्ता-अभोक्ता (without कर्म and कर्मफलम्), सर्व-अधिष्ठानम् (it is the very essence of the entire creation) and finally सृष्टि-स्थिति-लय-कारणम् (it is the substratum from which the whole creation arises, exists and resolves). यमधर्मराज said not only आत्मा is the substratum from which the creation comes even time and space themselves arise, rest and resolve in आत्मा; through which यमधर्मराज conveyed a very important and significant idea – आत्मा is not in time and space, on the other hand space and time are in आत्मा. And

therefore आत्मा is unconditioned by, not confined or circumscribed by देशकात्, it is देशकात् अतीतम्. Therefore only we should never ask the question where is आत्मा. the very question is wrong because if I have to answer the question I will have to locate the आत्मा in space. Because when you ask the question where is the आत्मा you are asking for the spatial location of आत्मा. and since आत्मा doesn't have spatial location the question is unanswerable not because we don't know the answer but because the question is wrong. Similarly when did the आत्मा come also is out of question because the very question when indicates time-wise location. And since आत्मा is unlocatable in time the very question when with regard to आत्मा is irrelevant. And therefore we cannot answer the question. Thus

**कालदेशावधिभ्यां निर्मुक्तं नित्यमुक्तं निगमशतसहस्रेण
निर्भास्यमानम् ॥ नारायणीयम् १-१॥**

This is the description of गुरुवायूरप्पन् (कृष्ण). By naming him गुरुवायूरप्पन् we are locating the Lord in गुरुवायूर्; our foolishness. नारायणभट्टतिरि in his नारायणीयम् says that we cannot locate you O Lord in गुरुवायूर् because all the fourteen लोक are located in that आत्मा. And what do you mean by the word आत्मा? Don't forget that! आत्मा means first person singular. All the features of आत्मा indicate My features, therefore I have to train myself assimilating these features by claiming I am निर्विकार, अकर्ता-अभोक्ता, सर्व-जगत्-अधिष्ठानम्. This is called आत्मविद्या. Thus by comprehensively presenting the nature of आत्मा यमधर्मराज has

briefly answered the third question of नाविकेतस् and with that the second वल्ली is over. Now we are ready to enter the third and final वल्ली of the first chapter. In this following section also यमधर्मराज is going to focus on आत्मविद्या only. And if any student claims to have gained आत्मविद्या from the second वल्ली itself then यमधर्मराज will say you need not listen to this third वल्ली. But since the teaching is too subtle यमधर्मराज feels पुनः पुनः अभ्यासः is required.

आवृत्तिः असकृदुपदेशात् ॥ ब्रह्मसूत्रम् ४-१-१॥

Only when you listen to the teaching repeatedly, as the saying goes when the ant runs on a rock repeatedly even the rock begins to show the mark. Similarly our rocky head will have to listen to this repeatedly then slowly it will sink in. Therefore the third वल्ली also is going to talk about आत्मविद्या. But here यमधर्मराज is going to focus on the qualifications required, आत्मविद्या साधनानि. So आत्मविद्या साधने are going to be highlighted, then आत्मविद्या itself will be talked about and of course आत्मविद्या फलम्. These are the three topics विद्या साधनम्, विद्या, विद्या फलम् or ज्ञान साधनम्, ज्ञानम्, ज्ञान फलम् discussed in this वल्ली. With this background we will enter the first मन्त्र.

मन्त्र 1-3-01

**ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्थे ।
छायातपौ ब्रह्मविदो वठन्ति पञ्चाङ्गयो ये च त्रिणाचिकेताः ॥ १ ॥**

The उपनिषत् or the teacher यमधर्मराज begins this section by introducing जीवात्म-परमात्मलक्षण. This is a

significant मन्त्र, an important मन्त्र which has been analyzed in ब्रह्मसूत्र in गुहाप्रविष्टाधिकरणम्. Of these two जीवात्मा and परमात्मा, परमात्मा has been talked about in the second section itself, we have to remember the features of परमात्मा. As the very word परम आत्मा shows it is the all-pervading infinite Consciousness, देशकालातीत, देशकाल अनविच्छिन्न चैतन्यम्. आत्मा means चैतन्यम्, परम means infinite. And since परमात्मा is all-pervading Consciousness it can be only one, because infinite can be only one. Therefore it is एकः. एकः means non-dual. It is नित्यः – eternal, सर्वगतः – all-pervading or most comparable to space. Just as the space is all-pervading and therefore only one, and not only that being all-pervading it cannot undergo any change, it is निर्विकार, changeless principle. Therefore only it cannot even travel from one place to another place, because the all-pervading one cannot travel. Travel is always from a place where it is to a place where it is not. How can the all-pervading space travel. And therefore it is अचलः. We have to remember the गीता श्लोकs here.

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ गीता २-२४ ॥

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ॥ गीता २-२५ ॥

In fact if you do a co-relative study you will benefit a lot. That is how it should be. Parallel ideas will have to be strung together. This all-pervading Consciousness will be everywhere including my own body and mind also. So गुहां प्रविष्टः. गुहा means the mind, बुद्धि, अन्तःकरणम्. So परमात्मा pervades everywhere including the mind of the individual. Then the scriptures point out that our mind has got a unique capacity. No

doubt it is made up of inert matter only. According to शास्त्र mind is a subtle form of matter. People generally define mind as a flow of thoughts. We don't say mind is a flow of thoughts though many people say so, but strictly speaking We should not say mind *is* a flow of thoughts but we should say that the mind *has* the flow of thoughts. Mind is a material, it is a substance like a lake or a sea, in the substance called mind thoughts arise and dissolve. And even when the thoughts are absent the mind continues to exist as a material substance. In sleep thoughts are not there but mind is there thoughtlessly. How do you know that? Next day it comes to function. From that it is very clear that mind is a subtle substance made up of

अपच्चीकृतपचमहाभूतैः कृतं ॥ तत्त्वबोधः ३-२ ॥

five subtle elements. Being subtle matter the mind is inert only like any object in the creation. But even though mind is an inert substance it has got a unique capacity to reflect or manifest or capture the all-pervading Consciousness. Thus the mind can become a sentient entity which this book cannot. Even though this book is matter and Consciousness pervades this book also but this book cannot capture Consciousness and become sentient. It doesn't have the capacity but mind being endowed with a peculiar configuration like a filament in the bulb becomes bright when the electricity passes through it. But pass the electricity through water. Water doesn't become bright. Why? Water doesn't have the capacity to become bright by borrowing electricity. Whereas the electricity flows through a filament the filament has become white hot and it can shed

light. Exactly like that the mind captures Consciousness. This captured Consciousness, manifest Consciousness, this reflected Consciousness technically called चैतन्य-प्रतिबिम्ब or चिदाभास. Just as the filament becomes bright because of borrowed electricity, the mind also becomes sentient. आत्मा is also sentient, mind is also sentient, but the difference is आत्मा is intrinsically sentient but mind is not naturally sentient, it is sentient because of borrowed blessing. Now the mind is चैतन्य-प्रतिबिम्ब because of चिदाभास or चैतन्य-प्रतिबिम्ब. What is the nature of this चिदाभास or reflected Consciousness? So we have seen this in तत्त्वबोध. चिदाभास or चैतन्य-प्रतिबिम्ब or reflected Consciousness is called as RC. The all-pervading or the original Consciousness is called OC. The mind which is the reflecting medium is called RM. Now we will analyze the features of RC.

- 1) The first feature is that it is located. While the OC does not have any location, RC has to be necessarily located in the reflecting medium. Your reflected face will be only in the mirror. If you take the mirror from left side to right side your reflected image will be in the right side. Therefore the first feature is it is finite, परिणिष्ठनः.
- 2) The second feature is it is subject to change, संविकारः. How is it संविकारः? As even the RM changes or moves, the reflection also moves accordingly.
- 3) This RC will be अनेकः. It is not one; as many reflecting media are there so many reflections will be there. Even though the original Sun is one if you have got ten mirrors there will be

ten प्रतिबिन्द शूर्यः. And therefore चिदाभास will be as many living beings are there. Therefore परिच्छिणः, सविकारः and अनेकः.

4) This चिदाभास is subject to travel from one place to another, गमन-आगमनवान्. And since this चिदाभास is associated with a mind and the mind is associated with a body, this चिदाभास is capable of doing action. Therefore चिदाभास becomes a कर्ता. Because ज्ञानेन्द्रियः, कर्मेन्द्रियः, स्थूल शरीरम् are there. So भोग आयतनम्, भोग साधनानि are there, therefore चिदाभास becomes a कर्ता. And once it becomes a कर्ता, the natural consequence is भोक्ता also. And therefore now this चिदाभास which is functioning through this body doing varieties of action, reaping varieties of results after sometime gets out of this body along with mind. So the mind plus चिदाभास quits this physical body and travels.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ गीता १४-७ ॥

The चिदाभास along with mind goes out of this body. Then the physical body becomes a dead body. So the definition of a dead body is that body in which there is no चिदाभास. The चित्, the all-pervading Consciousness is there just as in the mic and the desk चित् is pervading, in the dead body also चित् is pervading but it is not alive because of the lack of चिदाभास. Therefore differentiation of living being and a dead matter is through the Consciousness available. In a living being there are two Consciousnesses, i.e., OC plus RC, whereas in a dead matter there is only one Consciousness, i.e., the OC only. Once RC

goes away the body becomes a dead body. And the scriptures say this RC is called जीवात्मा and OC is called परमात्मा. The mind is endowed with both OC and RC. Suppose the mind perishes the RC part will go, but the OC will survive. So every individual has got OC, the परमात्मा and RC, the जीवात्मा. And even though both are चौतन्यम् – one is original and the other reflected their features are diagonally opposite, because OC is all-pervading and RC is aal-pervading (तमिल् aal means person). So one is परिच्छिन्नः and another is अपरिच्छिन्नः, one is एकः and another is अनेकः, one is निर्विकारः and another is सविकारः, one is नित्यः and another is अनित्यः, one is अकर्ता and another is कर्ता, one is अभोक्ता and another is भोक्ता, one is अचलः and another is चलः. So therefore they are diagonally opposite in their features and this जीवात्मा and परमात्मा are there in every individual. Now look at this मन्त्र. छायातपौ जीवात्मपरमात्मानौ भवतः – so there is the जीवात्मा and परमात्मा which are like छाया and आतपः, which are diagonally opposite. छाया means shadow or shade and आतपः means light or Sun. Just as light and shade are opposed to each other, similarly जीवात्मा and परमात्मा are diagonally opposite. We have to supply इव, छायातपौ इव – comparable to light and shade. By using this word light and shadow the teacher is implying another significant idea that shadow cannot exist without light. And therefore shadow has got dependent existence, मिथ्या, while the light has independent existence, सत्यम्. So such छाया आतपौ इव जीवात्मपरमात्मानौ भवतः. You have to supply these two are residents of this individual. Where do they reside? लोके – अस्मिन्शरीरे – in this physical

body. And where in this physical body? गुहां प्रविष्टौ. गुहा means mind, अन्तःकरणे, प्रविष्टौ means lodged, residence. And within the mind also where? परमे परार्थे – in the sacred space which is comparable to sanctum sanctorum. If the body is the temple, mind is the sanctum, and within the गर्भगृह of the mind the आत्माS – जीवात्मा and परमात्मा are present. That sacred space is given a title परार्थ – परार्थं परस्य ब्रह्मणोऽर्थं स्थानम्. पर means परमात्मा, अर्थः means space. Therefore परार्थ means परमात्मा वासस्थानम् ब्रह्मस्थानम् the sacred abode of परमात्मा. This स्थानम् is sacred not because of जीवात्मा. It is like in a temple devotees are also there and also the deity. Temple is sacred because of भगवान्. Like that this mind is sacred because of परमात्मा, the deity. But in the same place the devotee is also there. What are they doing there? ऋतं पिबन्तौ. ऋतम् means कर्मफलम् in this context. These are all contextual meanings, not a regular dictionary meaning. The regular meaning of ऋतम् is truth or reality. पिबन्तौ means consuming. So जीवात्मा is busy consuming the कर्मफलम्. How do you know? Sometimes he laughs, sometimes he cries, sometimes he cryingly laughs. That means consuming the कर्मफलम्. So when the पुण्य कर्मफलम् is consumed he smiles, when the पाप कर्मफलम् is consumed he cries. Whose कर्मफलम्? सुकृतस्य – स्वयङ्कृतस्य – the कर्मफलम् of one's own कर्म. It is not transferable. One has to reap what one sows. Therefore you cannot say father's कर्म is exhausted by or experienced by children. Father's कर्म will be experienced by experienced the father. If you say when the father is enjoying the son also enjoys. So therefore the पुण्यम् of the father is certainly coming

to the son. Simpleton! If son is enjoying it is not because of father's कर्म, but the son has got the पुण्यम् to be the son of successful father. Son is able to enjoy only because he has the पुण्य कर्म to be in the family being the child of such a father. Therefore सुकृतस्य, this should be connected with ऋतम्. सुकृतस्य ऋतं पिबन्तौ – जीवात्मपरमात्मा are residing consuming the कर्मफलम्. Here some technical problems are there. In मुण्डकोपनिषत् we have discussed this idea through the tree example.

दा सुपर्णा सयुजा सखाया समानम् वृक्षम् परिषस्वजाते ॥
मुण्डकोपनिषत् ३-१-१ ॥

जीवात्मा and परमात्मा are the two birds in the individual. And there it was said जीवात्मा consumes the कर्मफलम् but परमात्मा remains as the witness, does not enjoy कर्मफलम्.

तयोरन्यः पिष्टलम् स्वादुत्त्यनञ्जननन्यो अभिचाकशीति ॥
मुण्डकोपनिषत् ३-१-१ ॥

There it was said out of the two only one consumes the कर्मफलम्. Whereas in this मन्त्र the उपनिषत् says ऋतं पिबन्तौ grammatically it is dual number, which means both जीवात्मा and परमात्मा are the consumers of the कर्मफलम्. Isn't it a contradiction? By using the dual number *consumers* instead of using the singular number *consumer* which is applicable to जीवात्मा only and परमात्मा should not be taken as *consumer* at all, doesn't it contradicting? We are not worried but शङ्कराचार्य is worried about the dual number. And he says पातृसम्बन्धात् पिवन्तौ इत्युच्यते एते चत्रिन्यायेन. It is not that परमात्मा consumes, because परमात्मा is closely associated

with जीवात्मा and since परमात्मा's blessing is involved it looks as though परमात्मा is also experiencing. Therefore we should say one is directly experiencing, the other is as though experiencing. So these two जीवात्मा and परमात्मा are there in the mind of everyone. And now he says this जीवात्मा and परमात्मा are talked about both in कर्मकाण्ड as well as ज्ञानकाण्ड of the वेदs. Both कर्मीs and ज्ञानीs talk about these two. **ब्रह्मविदः वदन्ति – ज्ञानीs**, who focus on the ज्ञानकाण्ड of the वेदs, talk about these two but the difference is in the ज्ञानकाण्ड the hero is परमात्मा. So we all are talking more about अकर्ता, अभोक्ता, सर्वगतः, नित्यः, शुद्धः, परमात्मा whereas in कर्मकाण्ड the focus is on the miserable जीवात्मा who is a कर्ता, therefore bothered about प्रारब्ध and therefore bothered about परिहार. So **पञ्चाङ्गयः ये च त्रिणाचिक्रेताः**. These are two technical words referring to the ritualistic people, कर्मकाण्डीs. They are given here two titles **पञ्चाङ्गयः**. This has been already discussed in the second section where we saw several meanings for the word आञ्जि and one of the meaning is the special fire which is kindled specifically for specific ritual. By specific means it has to be kindled in a particular time, at a particular place, in a particular manner, with particular मूत्राः. In fact when a person becomes a गृहस्थ he has to maintain different fires. So when he wants to do certain यागाः he has to use a particular fire. Whereas if it is a household ritual like child birth or उपनयनम्, then it is another type of fire. Whereas if it is पितृकर्म another type of fire. And even the होमकृष्ट will vary. All these specific fires are given names. Five specific fires specifically kindled and maintained for specific ritual

mentioned in the कर्मकाण्ड are ग्राह्यपत्य आहवनीय दक्षिणा सभ्य and आवस्थ्य. Therefore all the कर्मिः are known as पञ्चाङ्गनायः. The final meaning is a ritualist. Similarly the word त्रिणाचिकेता: also refers to a ritualist who performs a specific ritual called नाचिकेत अङ्गिना ritual three times. This was talked about in the first chapter second section मन्त्र twelve to nineteen. So these ritualistic people also talk about जीवात्मा and परमात्मा. So thus in the first मन्त्र the heroes have been introduced. Now from the second मन्त्र onwards more about these two आत्माः will be talked about which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णत्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-3-01 Continuing;

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्थे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चानयो ये च त्रिणाविकेताः ॥ १ ॥

In this section यमधर्मराज is going to deal with three topics – आत्मज्ञानम्, आत्मज्ञान साधनम् and आत्मज्ञान फलम्, Self-knowledge, the preparatory disciplines for Self-knowledge and the benefit of Self-knowledge. Of these three topics यमधर्मराज is going to focus on the preparatory disciplines more in this section. Before he begins with that topic he gives an introduction in the first two मन्त्रोः of which we have seen the first मन्त्र in which जीवात्मा and परमात्मा have been introduced. जीवात्मा has been defined as चिदाभास, the reflected Consciousness (RC) in the mind. The mind along with the sense organs as well as the physical body is called जीवात्मा. The all-pervading or the original Consciousness (OC) is called परमात्मा. The all-pervading Consciousness happens to be within the mic also. Thus जीवात्मा and परमात्मा are there within one and the same individual. And the common factor to both of them is चैतन तत्त्वम्, sentient. Just as the reflected Sun is also bright and brilliant, the original Sun is also bright and brilliant similarly चित् and चिदाभास, बिन्दु चैतन्यम् and प्रतिबिन्दु चैतन्यम् both are sentient, that is the common feature. And there are so many uncommon features which are more in fact and therefore only the teacher used the word छाया आतपौ. The main differences being जीवात्मा is finite, कर्ता, भोक्ता;

whereas परमात्मा is infinite, अकर्ता, अभोक्ता. Since जीवात्मा is finite, कर्ता, भोक्ता it is capable of traveling from one body to another, it is capable of having destinations in life, it is capable of working for the fulfilment of those destinations. All these are possible for that जीवात्मा. And then यमधर्मराज said this जीवात्मा and परमात्मा are talked about both in कर्मकाण्ड as well as ज्ञानकाण्ड of the वेदs. The only difference is in कर्मकाण्ड the emphasis is more on the जीवात्मा aspect because कर्मकाण्ड is full of कर्म. Whereas in ज्ञानकाण्ड the focus is on the परमात्मा. Both कर्मकाण्डs and ज्ञानकाण्डs talk about the जीवात्मा and परमात्मा. Upto this we saw in the last class. Now we shall see the next मन्त्र.

मन्त्र 1-3-02

यः सेतुरीजानानामक्षरं ब्रह्म यत् परम् ।
अभयं तितीर्षतां पारं नाचिकेतते शकेमहि ॥ २ ॥

The जीवात्मा introduced in the previous मन्त्र is a कर्ता as well as a भोक्ता which can be expressed in the human birth. When the जीवात्मा takes an animal birth the कर्तृत्वम् is overpowered because of animal शरीरम्. And therefore animals are also जीवात्माIs only, animals also have कर्तृत्वम् and भोक्तृत्वम् but the animals cannot express itself in animals body. That is why animal birth is a tragedy. It is a जीवात्मा, therefore कर्तृत्वम् is potentially there just as in the plants सूक्ष्मशरीरम् also पञ्च इन्द्रियाणि, five sense organs are there, but in a plant body all the five sense organs cannot express; provision is not there in the plant body. Only one इन्द्रियम् works that is त्वग् इन्द्रियम्, touch. Although the सूक्ष्मशरीरम् has got all the

seventeen organs but to express all of them a human physical body is required. In other physical bodies all the seventeen organs are not absent, the seventeen organs cannot express. Extending the same principle in animal life कर्तृत्वम् cannot express. Animals do not have the freewill. Animals cannot fight for animal's right. Who fights for animal's right? Human being will fight for human's right, and human being alone fights for animal's rights also. Animals have got the भोक्तृत्वम् because of which they suffer, but unfortunately कर्तृत्वम् is not absent but कर्तृत्वम् cannot be expressed in animal's body. For that animal, for that जीवात्मा, i.e., the सूक्ष्मशरीरम् and चिदाभास which is behind the animal's body will have to wait for the पुण्यम्. Which पुण्यम्? Not प्रारब्ध पुण्यम् because it doesn't have प्रारब्ध पुण्यम्, and it can work for आगामि पुण्यम् because in this जन्म it cannot acquire. The animal has to wait for the सञ्चित पुण्यम् to fructify and then that सूक्ष्मशरीरम् because of some old सञ्चित पुण्यम् has to take a human body and then कर्तृत्वम् is not born but कर्तृत्वम् can express itself. So how lucky we are that we have got a human body, therefore as a human जीवात्मा we have कर्तृत्वम् and भोक्तृत्वम्. And that is why only human beings attend कठोपनिषत् class. And therefore जीवात्मा can have पुरुषार्थs (goals, destinations, ambitions, objectives) when the जीवात्मा obtains within the human body. Normally the पुरुषार्थs are divided into four – धर्म-अर्थ-काम-मोक्ष but in कठोपनिषत् these four पुरुषार्थs are reduced into two as we saw in the previous section.

श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीरः । श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमादृणीते ॥ कठोपनिषत् १-२-२ ॥

श्रेयस् means spiritual goal, प्रेयस् means materialistic goal. These two goals the human जीवात्माIs can set can plan. And if these two goals are possible there must be corresponding paths also; if the साध्यम् differ, the साधन् also differ, if the end differs, the means also differs. That also we saw in the previous section if the goal is spiritual goal the मार्ग is ज्ञानमार्ग, if the goal is material goal the मार्ग is कर्ममार्ग. So thus the जीवात्मा has got election now. What is the goal of your life, the ultimate priority of your life? You can have so many secondary goals वैदान्त is not interested in discussing that, but through the entire life what do you want to accomplish? What is the goal? And that goal can be spiritual goal accomplishable through ज्ञानमार्ग or it can be material goal accomplishable through कर्ममार्ग. That is the idea given in this मन्त्र. शकेमहि – so we the जीवात्माIs, that is the subject of the sentence we have to supply जीवात्मानः वयम् can accomplish these two possible goals. They are material goal (that we have to supply) which is accomplishable through the मार्ग called नाचिकेतँ शकेमहि – नाचिकेत ritual. This नाचिकेत ritual is only a symbolic representation standing for all the कर्मS. Therefore शकेमहि – we can accomplish material goals through नाचिकेत ritual. This नाचिकेत ritual is given a title यः ईजानानां सेतुः. यः – this नाचिकेत ritual, सेतुः – मार्ग, path, for ईजानानाम् – ritualistic people. ईजान means यजमान, कर्मकाण्डिनः, कर्म अनुष्ठायिनः, कर्मरः. So thus for the ritualistic people नाचिकेत type of ritual

is the path and through such कर्ममार्ग they can accomplish materialistic goals. By materialistic goals what do you mean? Three basic things.

- 1) Better instruments, better body. That is one type of materialistic goal. So healthy body, healthy sense organs, etc., is one type of materialistic goal.
- 2) The second type of materialistic goal is sense objects which you want to contact and enjoy, शब्द-स्पर्श-रूप-रस-गन्ध. In fact all the entertainment gadgets for which you are working all come under sense objects.
- 3) The third materialistic objective that we can have is a healthy environment to enjoy them. If you are in a country where regularly bomb explosions go on here and there. Now you have got a wonderful house and wonderful sense objects but when and where the bomb explodes you are not sure. In such a case how can you enjoy life because there is a constant threat. Therefore the environment should be one of peace and harmony.

They are called उपाधि, विषया:, and लोक. These are the three basic material goals of human being – better health, better sense objects and better environment. All our desires can be brought within these three. When you say my son has gone to America with an intention to return but now he says won't return. Why because there is better environment, working condition, everything works, roads are there and one need not search whether there is a road or not, electricity is on, water is there, and your merit is appreciated. Why come to India and suffer?

So what do they want? लोक. So thus ईजानानं सेतुः कर्म. And there are some other people, some other जीवात्मAs among us who are interested in अक्षरम् ब्रह्म – for whom the infinite ब्रह्मान् is the means. Here ब्रह्मान् should be understood as ब्रह्मज्ञानम्. So for whom अक्षरम् ब्रह्म मार्ग is the means. For accomplishing which goal? Not for improving the body. They are not interested in improving the body because anyway it is going to go away. They are interested in something else अभयं पारं तितीर्षताम् – the other shore of संसार, mortality. What type of immortality? अभयम् – which is the only security, ultimate security, fearlessness. In body security is not there, in money there is no security, in any उपाधि, विषय, and लोक there is no security, in fact the higher you go the more insecure you are. Therefore they have understood the entire materialistic field is insecure. The only security is ब्रह्मान् or भगवान्. And therefore अभयं पारं तितीर्षताम् – those who want to reach the ever secure shore of संसार the means is अक्षरम् ब्रह्म – ब्रह्मज्ञानम् otherwise called ज्ञानमार्ग is the means. And of these two means शकेमहि – we can resort to any one. Do you want finite or infinite goal? You can choose any one. Most of the people unfortunately after long thinking choose प्रेयस् only, finite goals only. That is why in the previous section it was said

प्रेयः मन्दो योगक्षेमादृणीते ॥ कठोपनिषत् १-२-२ ॥

The dull-witted, the unintelligent, indiscriminate person chooses प्रेयस् but नचिकेतस् like people choose the श्रेयस् as the destination. Continuing;

आत्मानं रथितं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारायिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

With the previous two मन्त्रs the introductory part is over. And in the introduction जीवात्मा, the traveler has been introduced. And two forms of destinations also have been introduced – श्रेयस् and प्रेयस्. And two paths also have been introduced – ज्ञानमार्ग and कर्ममार्ग. Traveler is ready, destinations are ready and paths are also set, here afterwards we have to talk about the journey. And the उपनिषत् doesn't want to talk about the materialistic journey, i.e., the कर्मकाण्ड of the वैदेशs. Now that we have come to the *Upanishadic* portion the उपनिषत् assumes that we are all interested in the spiritual journey. And therefore the उपनिषत् wants to talk about the ideal condition for the success of spiritual journey, how to make the spiritual journey successful. What is the most important general rule? The general rule is for any journey to be successful, the instrument or the vehicle used for the journey must be made journey worthy. If you want to take your car for a long journey you know what all things to be checked up. That is why all the drivers or pilots have got a list of criteria to be checked before they start the journey. If that is true of any journey in this life's journey also before you start the journey you decide and check whether the vehicle is in fit condition. Now the next question is what is the vehicle that we use for the life's journey. The उपनिषत् gives a beautiful analogy known as रथकर्तपना। It is a very famous example, one of the brilliants

examples of the उपनिषत्^s called रथकल्पना, chariot analogy. In those days they were using chariot for the journey. Here अगवान् has given us a beautiful vehicle for travel. This analogy is discussed from मन्त्र number three upto मन्त्र number nine, an important portion. First we shall see the gist of this analogy so that it will be easy for us to understand the मन्त्र. Now in the chariot what are the factors or parts involved for the journey?

- 1) The chariot (रथः),
- 2) The horses (अश्वाः) to draw the chariot,
- 3) The reins to control the horses,
- 4) The charioteer who controls the horses and the chariot through the reins,
- 5) The master who is the traveler, who is seated behind. He doesn't drive.
- 6) The roads (मार्गाः) through which the horses and the chariot travel.

These are the six factors involved in the regular journey and the उपनिषत् says for the life's journey also these six factors are involved. What are those six?

- 1) In the place of chariot here we have the physical body because it moves from place to place.
- 2) In the place of the horses we have the sense organs which draw the body from one place to another. Just as horses draw the chariot the sense organs draw the body. Why all your bodies are in this hall? Your ears want to hear the talk.

Therefore it is the ears which have decided to bring your body here. If there is an important function to attend you would have gone there. If you are hungry you go to the place of eating. And therefore the sense organs are comparable to the horses, therefore this body is a five horsed chariot.

3) Then the horses are controlled through the reins, similarly the sense organs are regulated through the mind. Therefore the mind is compared to the reins. So the mind decides which sense organ should operate. That is why I have told you often even if you have decided to attend the class and you have come to the class and you are seated here, your body is here and your hearing power is wonderful but still if your mind is slightly disturbed or worried about son or daughter or spouse at this moment if the mind refuses to be behind your ears then today's talk is gone. Even though intellectually you are strong, intellectually you are sharp, in spite of your intellectual competence if you are emotionally disturbed today's class is gone. Mind has to be behind. बृहदारण्यकोपनिषत् beautifully says

अन्यत्रमना अभूतं नादर्शमन्यत्रमना अभूतं नाश्रौषमिति मनसा
ह्येव पश्यति मनसा शृणोति ॥ बृहदारण्यकोपनिषत् १-४-३ ॥

That is why sometimes people complain also that say I was looking at you with a smile but you never returned my smile. Why? Because you were looking at that person but your mind was not behind the eyes. And therefore what controls the sense organs? The mind. Therefore mind is comparable to the reins.

4) Then the reins themselves are controlled by, handled by the driver, ब्रह्मदि, the intellect. The intellect can control the mind, the emotion. That is why knowledge becomes very important. All our emotional problems can be solved by an enlightened intellect. That is why कृष्ण said,

गतासून् अगतासून् च न अनुशोचन्ति पण्डिताः ॥ गीता २-११ ॥

All sorrows can be cured by wisdom. Attachment problems can be solved by wisdom. Hatred problems can be solved by wisdom. That is why विज्ञानमय कोश is more powerful than मनोमय कोश. The only thing is sometimes we feel that in spite of powerful विज्ञानमय कोश the मनोमय कोश's emotions seems to overpower, it is because we have not tackled the emotional problems at the root level itself. If the विज्ञानमय कोश handles the mind in the beginning it is easy, but if the emotions have been nourished, विज्ञानमय कोश is not utilized then the मनोमय कोश appears to be too powerful than the विज्ञानमय कोश. I am using the word *appears to be*. विज्ञानमय कोश is still stronger only thing is it requires longer effort. Like breaking any habits. If you are used to a particular habit for a short time you can break it but if you have nourished your habit for long time breaking it is not impossible but it requires longer effort. Therefore intellect is the driver, mind is the reins, sense organs are the horses and the body is the chariot.

5) Now the next is यजमानः, the traveler, the जीवात्मा of the first मन्त्र, the छाया, the चिदाभास.

6) Then the roads through which the chariot travels. The उपनिषत् says since there are five horses there are five lanes as

it were for the five horses to travel. Those lanes are five-fold sense objects, शब्द-स्पर्श-रूप-रस-गन्ध. The ears travel through the sound road, that means the music, lecture, etc., the eyes travel through the रूप road, varieties of pictures and forms and colors; the nose travel through the smell road (by travel it means nose is in the field of smell). Thus पञ्च इन्द्रियाणि पञ्च विषयाः, इन्द्रियाणि are the horses and विषयाः are the मार्गाः.

Now the vehicle is ready. With this vehicle we have to make the journey. And the உபநிஷத் says don't be in a hurry to start the journey. If you want the journey to be successful make sure that the vehicle is journey worthy. If you want to attend a music function greater the musician greater the preliminary preparation. So if that musician is very particular about the very fine adjustments, if one hour concert requires so much care then a rare life இப்பிறவி தப்பினால் எப்பிறவி வாய்க்குமோ (இப்பிறவி தப்பினால் ஏப்பிறவி வாய்க்குமோ) I don't know what will be my next birth. How much importance I should give for fine tuning my equipments. Therefore what are the preparatory disciplines? All the four factors should be healthy.

our tradition अष्टाङ्ग योग has been given a prominent place. शङ्कराचार्य writes often in his भाष्यम् even a सन्न्यासि has to practice अष्टाङ्ग योग to keep his body fit. Otherwise often you are sick means how are you going to study the scriptures? Therefore the first condition is health. That is why in our शान्तिपाठ also

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पृथ्येमाक्षभिर्यजत्राः ॥
स्थिरैरेद्गैस्तुष्टवांसरतनूभिः ।

स्थिर अङ्ग means steady, fit, healthy limbs O Lord may I have. Not only for मोक्ष, but even for material pleasures I require a good health. Therefore preparation number one is keep your body fit and do whatever is required for that.

b) The second condition is keep the sense organs fit, the horses must be healthy, the chariot must be fit. Even to do वेदान्त श्रवणम् you require good ears. If you have to read the text eyes are required.

c) The third condition is the mind should be healthy, you should be emotionally resilient. We won't say emotions should not be there but it should be balanced. I should not be carried away by the emotions. I should not allow the emotions to cloud my thinking, which I cannot afford. Because thinking is the most important part of decision making and if my thinking must be sound I should not allow my emotions to highjack my discriminative power which means they must be managed by me. And a healthy mind is one which has got sufficient immunity against violent emotions. Sufficient immunity to withstand violent emotions and recover from emotions. A

healthy body is one which can withstand the diseases even if the diseases come the body itself should have the immunity power to fight and recover. If my mind doesn't have the immunity power then I have got emotional AIDS. An emotionally unsound person is one who doesn't have the power against depression, sorrow, anxiety, etc. It is not that we should not have anxiety but when anxiety comes we are able to fight that anxiety, manage, recover and carry on with my life. We should not be moody all the time. ଦ୍ୟାନନ୍ଦ ସ୍ଵାମୀଜୀ says those who are controlled by moods are called ମୂଳାଃ. We all have got moods, nothing wrong but we should be able to manage, recover and carry on. That is called a sound mind. So emotional well-being is the next condition.

d) The next important condition is Intellectual health. I should be intellectually sound and sharp and intellect knows only one language that is reasoning. Therefore I should be sound in reasoning because I am interested in knowledge. And knowledge can be dropped into the intellect only through the funnel of reasoning. You cannot afford to get knowledge without reasoning. You can have blind faith and suppress reasoning. That is why many people try to be ଭାତ୍ତଙ୍କୁଁs of God without understanding about God. And as long as life moves they will be ଭାତ୍ତଙ୍କୁଁs but when things go violently wrong they begin to have question if ଭାଗବାନ୍ତୁଁ is compassionate why doesn't He help. Is there a ଭାଗବାନ୍ତୁଁ at all? The faith is shaken. So therefore you can never suppress the intellect. You might have the most powerful fate but at the crucial time intellect will question. Therefore the best way is to answer your question.

That is why we say वेदान्त is not a matter for faith but it is a matter for knowledge, understanding. Your reasoning intellect must be convinced, which means intellect must be sound, the soundness of the intellect is the capacity to logically thinking. That is why in those days they also taught those शास्त्रs which will train in proper thinking. तर्क शास्त्र is exclusively developed for developing the faculty of logical thinking. So therefore capacity of the intellect to think is the health of the intellect. And the second capacity of the intellect is language analysis called मीमांसा. Because our knowledge is received and conveyed through language. I am trying to give my language only through the medium of language. And therefore I must have the capacity to present my knowledge in an appropriate unambiguous language. And not only the teacher should be able to convert his knowledge into words but the student also should have the skill to convert the words into knowledge. Because here language, the teaching and the words are the only vehicle of communication. Unfortunately there is no medium of transferring the knowledge other than language, words whether it is written or spoken. Whatever you study is through the language. And therefore language skill is another important intellectual skill which is called an analytical intellect, मीमांसा शास्त्र. And above all grammar. Because language goes along with grammar. Thus three sciences they develop for tuning the intellect. The science of language analysis called मीमांसा शास्त्रम्, science of grammar called व्याकरण शास्त्रम् and science of logical thinking called तर्क शास्त्रम्. These were given as the fundamental tools just as our children learn the

computer language. Before you plan to communicate anything through the computer you should know the computer language. So this is called the soundness of the intellect. Therefore the first preparation is body, sense organs, mind and intellect. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

In the first two मन्त्रas of this section यमधर्मराज introduced जीवात्मा and परमात्मा and pointed out that the जीवात्मा can choose the destination of his or her life. The destination can be either श्रेयस्, the spiritual destination or प्रेयस्, the materialistic goals. And the attainments of these destinations can be compared to a journey for which the Lord has provided the जीव with a competent vehicle and with the help of this vehicle only the जीव has to reach the destination. And in संस्कृत this vehicle is called रथ and therefore this portion is called रथकृपणा portion, chariot imagery. In the last class we were seeing about this vehicle. The body is comparable to the chariot, the sense organs are comparable to the horses, the mind is comparable to the reins controlling the horses, intellect is comparable to the driver who knows the destination as well as the road leading to the destination, and ultimately the जीवात्मा, the master, the यजमान who is sitting behind. And this chariot has to move on the roads. Here the roads are the five-fold sense objects, since the sense organs are five the sense objects are also five. And from this imagery we come to know that the success of the journey depends upon the condition of the vehicle. And therefore we have to take care of the following factors.

- The first factor to be taken care of is the vehicle, the body should be healthy, fit.

b) Not only the body should be healthy the sense organs also must be healthy and obedient.

c) Not only the sense organs must be healthy and obedient they must be under the control of healthy mind and therefore emotional sanity, phycological balance is also a necessary condition. It is thought once upon a time that the success was directly proportional to the IQ. There afterwards they found that mere intelligence is not enough if a person is emotionally irritable or disturbable however great knowledgeable a person may be if the emotion mind is disturbed all the knowledge becomes useless. Therefore they started saying that not only IQ but also EQ is equally important, the capacity to remain emotionally balanced in crisis. Because only when one is emotionally balanced the knowledge and the information is available for tapping. Otherwise it is like water in the water tank and the pipe is blocked, you don't get any benefit. Later they wanted to find out which one is important between IQ and EQ, and they found out that EQ is more important than even IQ because only when emotional balance is there, whatever बुद्धि is there that can be used. And therefore emotional health becomes important. And for that all the values mentioned in the शास्त्र becomes important. The उपनिषत् do not dwell upon the values very much because they take for granted that a person who comes to *Upanishadic* classes has already gone through the values. Only कृष्ण knows our secret and therefore in the भगवद्गीता he talked about आसुरी सम्पत् दैवी सम्पत् सात्तिक शजस तामस etc., because emotional balance is directly dependent on values. शामादि षट्क सम्पत्तिः depends upon धर्म,

where धर्म is there शाम is, where धर्म is lacking there the peace of mind is impossible. Without धर्म a person may get lot of money, perhaps without धर्म only you can get much more. You can earn more by match fixing than by match winning. So therefore by violating धर्म money can be easily got वैदान्त doesn't question. By violating धर्म EQ, the balance of mind is impossible. And therefore mental health should be connected to values.

d) And not only mental health is important IQ, intellectual sharpness is also important because here it is a matter for knowledge. The whole मोक्षा depends upon knowledge and where knowledge comes doubts are inevitable. And if you want to eliminate doubts intellect knows only one language and that is the language of reasoning. Therefore without developing and building up the reasoning capacity, analyzing capacity, communicating capacity a person cannot get the knowledge and therefore intellectual ability also becomes important. So thus the health of the body, sense organs, mind and intellect all becomes extremely important. To put in संस्कृत the health of the body is called आरोग्यम्, health of the sense organs is called दृष्टिः, health of the mind is called शामः, health of the intellect is called विवेकः, मेधाशक्तिः. So all these are required.

e) Then comes the final and equally important value. Not only each organ must be healthy all these organs should function in coordination. If there is no आर्जिवम्, coordination, harmonization, integration nothing can work. Like a music concert there may be many members in the concert all of them

top in their field, but still if the concert should shine they all must coordinate. So आर्जवम् is important.

मनस्येकम् वचस्येकम् कर्मण्येकम् महात्मनाम् । मनस्यन्यत् वचस्यन्यत् कर्मण्यन्यत् दुरात्मनाम् ॥ सुभाषितानि ॥

A महात्मा is one whose organs are in alignment. If the intellect decides to come to this class, the mind also obeys and remains in this hall. And not only the mind must cooperate the sense organs also must be here and later when I am speaking the words also must be in coordination with my thoughts.

वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् ।

O Lord let my words be in coordination with my thoughts and let my thoughts be in coordination with my words. Thus all the seventeen organs of the सूक्ष्मशरीरम् must work as a team. Nowadays in the management the maximum importance they give is for team work. Even if the best officers and workers are there if they don't work as a team they don't succeed. Even in sports each player might be wonderful, but if they are interested in their personal achievements then the team don't succeed. So therefore we have got seventeen components, members and if they do not work in harmony nothing can be achieved. Even to read a newspaper the eyes, the mind and the intellect must be in coordination. Therefore the fifth value is आर्जवम्.

आरोग्यम्, दमः, शमः, विवेकः and आर्जवम्. All these five values are disciplines are conveyed through this रथकल्पना. With this background we will see the meaning of the words which should be easier and as I said in the last class this

रथकल्पना is from मन्त्र number three to nine. Now coming to the third मन्त्र the meaning is as follows. आत्मानैं रथितं विद्धि. आत्मा means the जीवात्मा, the traveler, the चिटाभास चैतन्यम्, the reflected Consciousness along with the reflecting medium. परमात्मा cannot be the traveler. Why? Poor परमात्मा cannot go for a picnic or pilgrimage. Therefore जीवात्मा is called here आत्मा. रथितं विद्धि – is the traveler, the यजमान seated on the chariot. शरीरं रथमेव तु – शरीरम्, the physical body is the रथम्, the vehicle. In संस्कृत शरीरम् means that which is fast decaying and deteriorating. You cannot eternally postpone.

यावत्स्वस्थमिदं शरीरमरुजं यावज्जरा दूरतो
यावत्येन्द्रियशक्तिरप्तिहता यावत्क्षयो नायुषः । आत्मश्रेयसि
तावदेव विदुषा कार्यः प्रयत्नो महान्सन्दीप्ते भवने तु कूपखननं
प्रत्युद्यामः कीर्त्तिः ॥ गरुडपुराणम् २-१३-२४ ॥

Before this body disintegrates travel. When all the organs are functioning you do the journey. And not like that car in which everything except horn makes sound. Because if you say everything makes sound then it means at least horn is working. Therefore everything except horn makes sound means it is unfit vehicle. Before the vehicle becomes unfit better you make the journey. That is why the word शरीरम् is used. रथमेव तु is the chariot. बुद्धिं तु सारथिं विद्धि – the intellect is the driver, and therefore the driver should be informed. It is very difficult for the intellect to know the path by itself because it is so confusing. Therefore the best way is to have a guide map in the hand. That guide map is called शास्त्रम्. So don't be egoistic. Don't think that I will myself find out my way. The life may be wasted if

you are going to experiment. Therefore don't waste your life, take the guidance of गुरु and शास्त्र. दयानन्द स्वामिजि beautifully says intelligence is seeking help at the appropriate time. Without any ego problem I should be able to seek help just as आर्जुन recognized that he could not solve the problem therefore without feeling any inferiority complex he said

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ गीता २-७ ॥

Therefore intellect must be informed and it should make use of गुरु-शास्त्र-उपदेश। Therefore **बुद्धिं तु सारथिं विद्धि**. And another thing is they will always write avoid drunken driving. Even an informed driver cannot reach the destination if the driver is drunk. Similarly even the most informed intellect cannot reach the destination if it is drunk with delusion.

पीत्वा मोहमयीं प्रमादमदियामुञ्जतभूतं जगत् ॥ वैराग्यशतकम् ४३ ॥

अर्तृठरि says whole humanity is drunk. What is the drink? आनितः, delusion, confusion. Whether money gives security, status gives security, position gives security or wisdom gives security he doesn't know.

**अजगोविन्दम् अजगोविन्दम् गोविन्दं अजमूढमते ॥
अजगोविन्दम् १ ॥**

Therefore मोह drink should not enter the intellect. So it should have विवेक and it should have the required information also. ज्ञानम् and विवेक. **मनः प्रग्रहमेव च** – mind is the प्रग्रह – the reins, which is behind the sense organs. And therefore only if the mind is properly in balance then alone it can control the

sense organs, if the mind is unruly then the sense organs cannot be mastered. Then what are the further parts?

मन्त्र 1-3-04

इन्द्रियाणि ह्यानाहुर्विषयाँ स्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

इन्द्रियाणि ह्यान् आहुः. ह्यः means अ॒ष्टः, horse. So इन्द्रियाणि ह्यान् आहुः means sense organs are comparable to the horses. The horses drag the chariot, similarly the sense organs drag the body from one place to another for hearing something, seeing something, smelling something, tasting something or touching something. Where do the sense organs move? विषयाँ स्तेषु गोचरान्. विषया: means sense objects. In the शास्त्रा they have got a technical way of presenting. When we talk about sense object we enumerate various things in the creation. We may say television is a sense object. But वेदान्त will not say so. You are not interested in television box but in the television you are seeing the pictures, therefore when you say television is the sense object what exactly means is the रूपम् or the forms which are presented by the television is the sense object. And then it also gives you audio. Therefore audio and video these are the two things you are interested and therefore शास्त्रा will not say television it will say शब्द and रूप are the sense object. And if you say the delicious dish is a sense object शास्त्रा will not say the dish is not a sense object, but रस, the taste is the sense object. Your sense organs are not interested in the object but in the शब्द, रूप, रस, गन्ध part. Therefore there are only five sense objects. The whole world is

divided only into five sense objects – शब्द, स्पर्श, रूप, रस, गन्ध. And the five sense organs are moving in that field. Therefore विषयान् शब्दादिन् तेषु गोचरान् गोचर means मार्ग. So they are the five-fold path or field of movement. And this रथि, the जीवात्मा, the traveler is called भोक्ता. So भोक्ता इति आहुः – this रथि, this traveler is called भोक्ता. Because the very purpose of travel is to experience. a person becomes a कर्ता only for the sake of becoming a भोक्ता. Nobody is interested in कर्म per se everybody is interested in कर्मफलम्. And therefore the traveler is a कर्ता so that he can become a भोक्ता. Either he wants to enjoy the प्रेयो भोगः or श्रेयस् भोगः. Either he wants the अनित्यं सुखम् or he is after नित्यं सुखम्. For these two only all are working for. And this भोक्ता consists of आत्म-इन्द्रिय-मनः-युक्तम् प्रतिबिम्ब चैतन्यम्. The प्रतिबिम्ब चैतन्यम् otherwise called the चिदाभास चैतन्यम् otherwise called the reflected Consciousness is called भोक्ता endowed with three things आत्म – the physical body, इन्द्रिय – the sense organs, मनः – the mind. युक्तम् means endowed with. Then we have to supply प्रतिबिम्ब चैतन्यम्. The full meaning is the reflected Consciousness along with the body, the sense organs and the mind is called the भोक्ता जीवात्मा who is now becoming a कर्ता so that he can later become a भोक्ता. That is why in the sleep state even though the जीवात्मा is very much there, the जीवात्मा cannot enjoy anything because the media of enjoyment are not available. The body is taking rest, the sense organs are taking rest and the mind is taking rest and therefore जीवात्मा cannot do any भोग. In the waking and dream the body, the sense organs and the mind come and therefore जीवात्मा becomes a भोक्ता. In सुषुप्ति it

cannot become a भोक्ता because of the lack of these three instruments of transaction. **इति** – so this रथकर्तपना, chariot imagery is presented by **मनीषिणः आहुः** – thus the wise people talk about the journey of life. And the **उपनिषत्** itself says ‘thus the wise people say’. That means even the **उपनिषत्** is not the beginning of वेदान्त. Because the *Upanishadic* ऋषिः themselves say we have not invented this, this has been talked about by our गुरु ऋषि who in turn have heard it from their गुरु.

इति शुश्रुम पूर्वेषाम् ये नस्तद्याचचाक्षिरे ॥ केनोपनिषत् ३ ॥

That is why we say this परम्परा of teaching is अनादि परम्परा, it doesn't have a date of origination at all. Continuing;

मन्त्र 1-3-05

**यस्त्वपिज्ञानवानभवत्ययुक्तेन मनसा सदा ।
तरयोन्द्रियाण्यतश्यानि दुष्टाश्वा इति सारथेः ॥ ५ ॥**

Now the question is the vehicle that you possess is your friend or your enemy. The शास्त्र says it all depends. What answer would you give if you are asked that the car you possess is your friend or your enemy. You should not give the answer you should say it all depends. Depends on the condition of the vehicle. If the vehicle is in fit condition it is your greatest friend it can take you anywhere you want. Whereas if the vehicle is unfit or not under your control then the very same vehicle becomes your enemy, it takes to a different destination, to the गुरु of कठोपनिषत्, i.e., यमधर्मराज. So if there are people suffering in emergency ward is all because of failure of breaks. Some mistake or the other. And therefore we say your own

body-mind-complex can be your friend, your own body-mind-complex can be your enemy, a burden. This idea alone कृष्ण borrows from here and He presents in the sixth chapter of the गीता

बन्धुरात्मात्मनस्तस्य योनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्त्ततात्मैव शत्रुवत् ॥ गीता ६-६ ॥

A healthy body is your friend, whereas a sick body becomes your enemy. A happy mind is your friend, whereas an unhappy mind becomes your enemy. You have to find out the methods of killing that mind. My mind gives me worries, fear, anxiety, and the tragedy is you cannot run away from the mind. If there is a problem from people we can leave them and go. But even if you go to कैलास मानसरोवर you cannot leave the mind here. At night you won't get sleep because of worries. Imagine the tragedy! The tragedy is more because everybody is sleeping. You have to alone face your own disturbing mind. And people don't know how to handle and therefore go for alcohol, drugs, etc. All because I cannot handle my mind. And even a suicide is not a solution because in suicide you can destroy only the body, the mind will continue and then another body will come and the mind will haunt. And therefore the mind can be wonderful friend or terrible enemy. And therefore you have to pay attention to our mind. therefore steady of mind is a very important thing. You cannot take your mind for granted. What are the thoughts in the mind, why such thoughts come, what is the reason? Because this is most important instrument, without understanding my mind how can I do anything. And therefore

if the vehicle is fit it is your friend and it will take you to your destination, if your vehicle is unfit it will take you to नरक only. Therefore he says यस्तु अविज्ञानवान् भवति – suppose the intellect driver is uninformed, doesn't know what is life, what is the goal of life, the purpose of life, and अयुक्तेन मनसा सदा – suppose the mind is unruly, the mind is undisciplined, i.e., the thoughts happen. What do you mean by undisciplined mind? A mind in which thoughts happen without my permission is an undisciplined mind. And even when I want to change the course of thought if the mind does not obey me then that mind has become Frankenstein. Therefore if I have got such a terrible mind अयुक्तेन – undisciplined mind, सदा. Now all the time the mind may not be disciplined. शास्त्री doesn't accept that also. It is not that all the time it is perfectly under control. The mind can be undisciplined but predominantly what is the condition. If the indiscipline is dominant and discipline is practically not, it is unfortunate. Like the physical condition. Not that a person will fall sick. Everybody falls sick. Anytime cold may come, fever may come; nothing wrong. Our expectation is not that we should never fall sick. But the question is most of the time where I am. If I am generally sick and once in a while healthy then that is the problem. It should be generally healthy and once in a while sickness allowed. Similarly the mind can have anger, it can face jealousy, but the thing is if that is dominant शास्त्री says that is a problem. There is no hundred percent healthy mind. In every mind there are problems like काम-क्रोध-लोभ-मोह, but if that is dominant that is here criticized by the उपनिषत् सदा अयुक्तेन – it is a problem if it is undisciplined all

the time. Then naturally what will be the consequence? The driver is not alright. And the reins are not under control, the steering is not functioning. तस्य इन्द्रियाणि अतश्चानि – all his sense organs will be unruly. कामचार, कामवाट, कामभक्षः. कामचार – whatever I feel like doing I do, that means कर्मनिद्रयाणि no discipline. कामवाट – chattering all the time. कामभक्षः – eating anything. So कामचार, कामवाट, कामभक्षः will be the problem. A licentious life will be the problem. I am not in charge of my life. The first rule of spirituality is I take charge of my life. I am responsible and accountable for my life. And we may wonder how can I take charge of my life because I am such a feeble person, then the शास्त्र says you can take the assistance of God, you can take the assistance of गुरु, you can take the assistance of शास्त्रIs, they all are there to assist you but they cannot take charge of your life. They all can serve as assistance you alone have to take charge of your life. You should become responsible. That is why somebody said watch your thoughts they become your words, watch your words they become your actions, watch your actions they become your habits, watch your habits they become your character, watch your character it becomes your destiny. Therefore your ultimate destiny depends upon character which depends upon habits, which depends upon actions, which depends upon words, which depends ultimately upon your thoughts. If you go to तलकावेरि it starts with only a few drops later it becomes such a big river. Similarly our entire life starts in our mind in the form of trickles of thoughts alone. I cannot take my thoughts for granted, I cannot take my words for granted. And

यमधर्मराज says that in the case of a person who doesn't take charge the problem will be इन्द्रियाणि अवश्यानि – undisciplined, uncontrolled. अवश्यानि – न वश्यानि – not under control. Like what? दुष्ट अश्वाः इव सारथेः – his sense organs are comparable to the unruly horses of the driver. On the other hand the contrast.

मन्त्र 1-3-06

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्योन्द्रियाणि वश्यानि सदृश्वा इव सारथेः ॥ ६ ॥

यमधर्मराज is contrasting now. Previously he has talked about the unhealthy vehicle now he talks about the healthy vehicle in which every component is very very fit. So विज्ञानवान् भवति – intellect is very clear about the goal of life. He certainly have immediate goals and ultimate goal. We should know both the immediate goals and ultimate goal. Like if you are going to Delhi by train or plane your immediate goal is going to the railway station or airport. But even when you are travelling to the station or airport you know that it is not you go to the airport do some shopping and come away. You don't forget for what purpose you went to airport. You know that airport is an intermediary destination the Delhi is the ultimate. Similarly we have come to this life, we are doing so many things, a person goes through education, he gets job, he gets married, he gets children, it is all done for what? If I don't know very clearly then problem. Whereas if I take the guideline of शास्त्र it will say all these are meant for preparing the mind. Money is not an end in itself, getting married and educating the

children is not an end in itself, they will come and go they will have their own life. They are all incidental and intermediary things coming and going. In the process of doing all these things am I growing साधन चतुष्टय सम्पत्ति? That must be constantly seen. Let the physical growth, financial growth takes place, nobody objects to that but am I internally growing I should see.

कृष्ण said in the गीता,

व्यवसाय-आत्मका बुद्धिः एका इह कुरु-नन्दन ।

बहु-शाखाः हि अनन्ताः च बुद्धयः अन्यवसायिनाम् ॥ गीता २-४१

॥

The unintelligent people either they do not know their destination or they forget the destination. Whereas the intelligent person is विज्ञानवान्भवति – all the time ज्ञानयोग्यता प्राप्ति, ज्ञान प्राप्ति. This is his daily मन्त्र. ज्ञानयोग्यता प्राप्ति, ज्ञान प्राप्ति and then ज्ञाननिष्ठा प्राप्ति. This won't be forgotten under any circumstances. If forgotten then what to do?

सत्सङ्गत्वे निरसङ्गत्वम् ॥ भजगोविन्दम् ९ ॥

सत्सङ्ग should always be there. Association with the महात्माIs whose life and teaching will remind you of this. And therefore विज्ञानवान्भवति – who knows the destination and the path. युक्तेन मनसा सदा – he knows the necessity of the balanced mind. If the mind is not balanced I will be carried away by the terrorists. I am flying for मोक्ष and these यान-द्वेष-काम-क्रोध-लोभ-मोह terrorists took to नरक. Therefore I should never allow the emotions to overpower me. वेदान्त does not say you should not be emotional at all. No. we are human

beings, we have emotions. But the idea is I am not overpowered by the emotions. I know how to manage the emotions. If it is too much I give some rest. And thereafter I should get up and walk the spiritual path. That is called समर्त्वं योग उत्त्यते ॥ गीता २-४८ ॥ So by कर्मयोग way of life, by a धार्मिक way of life, I make sure that समर्त्वम् is maintained even in the worst crisis of life. तस्य इन्द्रियाणि वृश्यानि – if the mind and intellect are managed, naturally the sense organs are also managed because they are ultimately controlled by the mind and intellect only. The sense organs go to the field which you value more. And therefore by changing the values I can change the way of life itself. You come here because you have a value for this teaching. And once the values come nobody can stop you. And if you don't have a value nobody can force you to sit here. Therefore तस्य इन्द्रियाणि वृश्यानि – only that person's sense organs are mastered, like what? सदश्वाः इव सारथेः – like the well tamed horses of this wonderful driver. Therefore the first condition in spirituality is make sure that all the organs and the instruments are in fit condition. And not only I should put forth the effort, पुरुषार्थ, it should be there but at the same time I should control the sense organs.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् ऊर्ध्म् ।
तस्याहं निश्चहं मन्ये वायोरिव सुदुष्करम् ॥ गीता ६-३४ ॥

अर्जुन openly confesses and कृष्ण concurs with him and says it is not an easy thing. This we have to know because we are bound to fail initially and if we are going to fail we need not feel guilty. Because failure is definite in everyone case. Failure

only indicates that it requires more effort and time. It is challenging, but a worthwhile pursuit. That is why in all the उपनिषत्'s शान्तिपाठें we pray to the Lord also

स्थिरैरङ्गैस्तुष्टवांसस्तनूभिः,

शरीरम् मे विचर्षणम् । जिह्वा मे मधुमतमा,

आप्यायन्तु ममाङ्गानि वाक्प्राणश्वषुः श्रोत्रमथो बलमिन्द्रयाणि
च सर्वाणि ।

So we take the help of Lord also. Thus effort plus grace of God is the mastery of organs is possible. There is no question of option. It is a compulsory exercise. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-3-05 & 06 Continuing;

यस्त्वविज्ञानवान्भवत्युक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाख्वा इव सारथेः ॥ ५ ॥

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदृश्वा इव सारथेः ॥ ६ ॥

From the third मन्त्र onwards the teacher यमधर्मराज is giving an analogy a model of a chariot and he compares our life into a journey done with the help of the body chariot. And various parts of the chariot are compared to various organs. And if the journey has to be successful all the parts, all the factors should be fit and they should all function in a coordinated manner. And the main point that he wants to highlight is that the ultimate controller is the intellect. So the emotional mind is not the ultimate controller, the sense organs are not the ultimate controller, even the body is not the ultimate controller, the central agency the controlling principle is बुद्धि alone. Therefore if we want to bring about a radical change in the lifestyle and if we want to bring about a radical change in the direction of life we have to address the intellect alone. And the intellect can be controlled or managed only by two methods – it should have sufficient information and based on the information it should be able to judge and discriminate properly. And therefore educating the intellect becomes very important. *Shastric* study becomes very important and proper judgement becomes very important. And therefore यमधर्मराज says if a person is an

informed person then he will be able to choose the right destination. And if that person knows the destination and the route then he will pass the message to the mind and through the mind the message will go to the sense organs and through the sense organs the message will go to the body and therefore the whole direction of the life is changed. On the other hand if a person is not an enlightened, informed person the very goal will be wrong. Then the mind is given a wrong message, the sense organs are given a wrong message, and then the body also goes in a wrong direction. And that is why educating the mind, informing the mind, enlightening the mind becomes important. Imagine I take a car without knowing what is what about the car. That is why in the beginning stage of life should be education alone. And even leading a religious life should be only after knowing what is religious life. The most unfortunate and funny thing is people want to follow all type of साधनंs and when we ask the question do we study the scriptures they don't and they are even interested. It is contradiction because how can I practice something without knowing the theory. If I say I want to do जप I should know what is जप and what is the purpose of जप; and how do you know that without studying the scriptures. People say I want to practice द्यानम् and when we ask what exactly is द्यानम् they do not know what is द्यानम् and what is the purpose of द्यानम् and still they practice द्यानम्. Therefore to practice something without understanding the theory, the principle, the purpose etc., is like handling an electrical equipment without knowing where to touch and where not to

touch. And that is why in all our scriptures the first साधन advised is study the scriptures.

स्वाध्यायप्रवचने च ॥ तौतिरीयोपनिषत् १-४-१ ॥

And even in the अष्टाङ्ग योग of पतञ्जलि which is supposed to be the most important book on meditation पतञ्जलि never advises a student to start with meditation. In the first two stages यम and नियम he introduces, स्वाध्याय, the study of scriptures as fundamental. When you buy a gadget before you operate it you first go through the manual. Without reading if I operate not only do I get the benefit I may even spoil it and destroy. How can I think of any spiritual journey without reading the manual of spiritual journey? Therefore the first exercise is learning the theory of spiritual or religious life and being informed what are the intermediary stations that I have to pass through, what is the immediate destination and what is the ultimate destination. All these understandings are important. And if I don't have that बुद्धि is not informed, it cannot guide the mind properly and the mind cannot guide the sense organs properly and therefore in the name of spiritual journey I may be going in the opposite direction. My intention is good but I don't know what is the road and therefore in मन्त्रs five and six यमधर्मराज says first get informed by the study of the scriptures. विज्ञानवान् भव – gain knowledge. And if you have the clear understanding of the destination

व्यवसायात्मिका बुद्धिः एका इह कृत्यानन्दन ॥ गीता २-४१ ॥

And if don't have clear understanding the problem will be anybody talks about any साधन I will practice that for next three

days. Somebody talks about the glories of जप next one week doing only जप. Then another person comes and tells about द्यानम् next one week doing only द्यानम्. Then somebody tells about कुण्डलिनी will give you instantaneous liberation therefore go to मूलाधार. Then they say all these things are not necessary you do भजन्. I cannot discriminate, I cannot decide what am I supposed to do. Why because I don't have the knowledge. And therefore confusion alone will be the result in the field of साधन if I am not properly informed and therefore विज्ञानवान् भव – study the scriptures so that you know what is the role of जप, द्यानम्, भजन्, social service. And therefore systematic study is important, then I know where I stand. I will not be confused by stray talks and stray lectures. The people who talk they know and they are right. But when I study in bits and pieces here and there I don't know what is what. I don't have the total picture. And therefore यमधर्मराज said in the fifth मन्त्र अविज्ञानवान् भवति – if the intellect is uninformed the person's life will go out of control like दुष्ट अश्वा: इव सारथे: – unruly horses of a person. Whereas यस्तु विज्ञानवानभवति – when the intellect is properly informed he is able to manage his very life and direction like having tamed horse. Upto this we saw. Now Continuing;

मन्त्र 1-3-07

यस्त्वविज्ञानवानभवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

What will happen if the vehicle is not in a fit condition?
What will be the consequences for such a person? The

consequence is he cannot get liberation or still worse he may spiritually fall down also. Either spiritual stagnation or spiritual fall down that is the result of unintelligent handling of life. And what is unintelligent handling? यमधर्मराज says यस्तु अविज्ञानवान् भवति – the first problem is he does not know what is what in religion and spirituality, he does not know where he stands at this moment, and he does not know which साधना is relevant for him at this moment. And therefore he is confused, अविज्ञानवान्. And therefore अमनस्कः – when the intellect is uninformed the mind is not managed properly. Even the mind management requires the understanding of the mind. If you have to use a gadget properly you should have some basic understanding of the gadget only then you won't use it improperly. Similarly mind management requires some understanding about the nature of the mind. And therefore mind is also not managed properly, therefore mind is unruly. And when the mind is unruly अमनस्कः – that person is called अमनस्कः – a person without a mind. It is not that he is without a mind, he has a mind but it is an unruly, disobedient mind. And according to यमधर्मराज when the mind is not obedient, it is as good as not there. You have a servant who has a small complaint – doesn't do what he asked to do. So if the servant is not going to do what you ask him to do the presence of the servant and the absence of the servant is both one and the same. Therefore having an unruly mind is as good as not having a mind because it doesn't serve you at all. If it doesn't serve you it is ok but it creates problem also. अमनस्कः – this person doesn't have the benefit of the wonderful human mind. And

once the mind is unruly, disobedient, unmanageable, beyond control the next consequence is **सदा अशुचिः**. **अशुचिः** literally means impure and here **यमधर्मराज** is talking about the impure sense organs. So **अशुचिः** means that person becomes impure in terms of the sense organs. That means the sense organs will always move about in **अधार्मिक**, unhealthy, improper field only. Because the sense organs have to be managed by the mind but the mind, the boss is not alright and therefore the sense organs will have a field day. Therefore whatever the scriptures say not to see the mind enjoys seeing that and whatever the scriptures say not to hear the mind enjoys hearing that. It will wallow in unhealthy field. At least in those days the society had some norms and **धर्म**, now the society also doesn't have any restriction and especially after the television has come the whole world is in your drawing room, whatever is to be seen, whatever is not to be seen, whatever is to be heard, whatever is not to be heard all enters your room. Previously you have to go, now you need not, it will come. Therefore external control is impossible, therefore the control has to come from myself. I should be able to say this one is not healthy for my mind therefore I should not see it, I should be able to withdraw my senses. For that the mind should have the strength and the mind gets strength only from the intellect through enlightenment. And what is the enlightenment? Even though it is enjoyable in the present long terms effects are negative, like smoking or drinking, immediately it may give me a sense of well-being **यत् तत् अग्रे सुखम् इव परिणामे विषम् भवति**. If intellect knows that even if those sense pleasures are enjoyable intellect will say

turn your senses away. Temptations cannot pressurize that person. Whereas in this case he will succumb to the temptation because weak senses which are backed by weak mind which is backed by weak intellect which is an unenlightened immature intellect. Therefore सदा अशुचिः – impure sensory pursuits. Then what will happen? As told the other day watch your thoughts they become your words, watch your words they become your actions, watch your actions they become your habits, watch your habits they become your character, watch your character it becomes your destiny. And in the case of this person he doesn't watch thoughts or words or actions or habits or character, therefore the consequence will be यः तत् पदम् न आप्नोति – such an indisciplined person does not attain the destination. तत् पदम् means ब्रह्म पदम् मोक्ष पदम् न आप्नोति. It doesn't matter if he doesn't progress spiritually, at least if he remains where he is it is good, because even if he doesn't progress at least he can remain in status quo position. But unfortunately unknowingly he can and he may go behind also. Therefore यमधर्मराज says संसारं च अधिगच्छति – he falls further down. And falling down spiritually doesn't require any effort, in the river if you have to move down along with the current what effort is required? It will just take without any effort on our part. Whereas if you want to go forward not only have you to swim your swimming should be more intense than the speed of the river. And therefore either he stagnates or he falls down. संसारं च अधिगच्छति – he falls into further संसार. And where does it begin? यस्तु अविज्ञानवान् भवति all these are because proper information is not there. Suppose without

proper knowledge, understanding I control my sense organs through force, it is not the mastery of the sense organs it will become suppression. What is the difference between mastery and suppression? With understanding when I say no it is mastery. Without understanding when I say no it becomes suppression. And suppression means inner pressure is mounting up. Like making a dam to a river. Without releasing the water the pressure mounts up and then the dam breaks one day. And therefore without understanding stopping the sense organs is suppression; never do that, through understanding you do. Therefore knowledge becomes very important, therefore only scriptural study becomes important. Now contrasting the other person यमधर्मराज says,

मन्त्र 1-3-08

यस्तु विज्ञानवान्भवति समनरकः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्गूयो न जायते ॥ ८ ॥

So whereas imagine a person who has got right understanding. He knows the role of every action in life. First I have to fulfil my worldly desires अर्थ-काम desires can be fulfilled but it should be in keeping with धर्म. Therefore straightaway he doesn't go to meditation and all. He takes to the proper and legitimate fulfilment of अर्थ-काम desires. And parallelly he continues purification of his mind by doing his नित्यनौमितिक कर्म. And gradually my desires will get refined, instead of अर्थ-काम desires gradually the emphasis will get to मोक्ष. There is a tilt in the balance. Initially it is अर्थ-काम प्रधान later it becomes वित्तशुद्धि मोक्ष प्रधान. Thus he knows what are

the gradual stages. First कर्मयोग stage, then उपासन stage, and then वेदान्त श्रवणमनन stage, he is informed of each stage. Therefore where is confusion? There is no suppression at all because initially we allow the mind to fulfil the desires. If you want to eat, happily eat but not twenty-four hours. So there are rules. Before eating do the prayer. Then let it be moderate. Thus any desire you have शास्त्र says fulfil. But it says let it be within the limit or moderation. And gradually I don't suppress but I grow out of the materialistic desires and they are replaced by *Vedantic* desires, मुमुक्षुत्वम्. So the total roadmap must be very clear. And similarly we have got the four आश्रमs representing the gradual entry into active life and then gradual withdraw from active life. The whole picture must be very clear and that is why in our tradition in ब्रह्मचर्याश्रम the roadmap of life is given so that this person is not confused; he has got clearly, no worry, no confusion. This alone कृष्ण calls व्यवसायात्मिका ब्रुद्धिः – well informed intellect. And therefore only समनरकः – he has got a balanced mind. He is not going to be excited by anything. He has the knowledge of the ways of the mind – its strengths as well as its weaknesses. समनरकः – he is endowed with a mind. Why is he endowed with a mind? Because the mind is his servant, he is not the servant of his mind. An obedient mind he has got. And therefore only सदा शुचिः – if the mind is managed then the sense organs are also managed properly like a person who is taking the dog for a walk which moves here and there, and he has to pull it. In some cases you wonder whether is he leading the dog or is dog leading him. Therefore give freedom to the dog, let it move but when it goes

to the wrong place there should be a check. Similarly let the sense organs move around in the world but when it goes to the wrong place I should be able to say no. And the sense organs should be saying yes sir. That is called **सदा शुचि:**. The senses are ever pure in the right road. **कृष्ण** also talks about this in the **गीता**

**शग्देषवियुक्तैरतु विषयानिन्द्रियैश्वरन् ।
आत्मवृच्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ गीता २-६४ ॥**

आत्म-वृच्यैः राग-द्वेष-वियुक्तैः इन्द्रियैः – the one who is in command of his activity. **सः** – such a person, **तत् पदम् आप्नोति** – that guarantee, definitely cent percent such a person will reach that destination. **तत् पदम्** means that destination, here it means **ब्रह्म पदम् मोक्ष पदम् आप्नोति**. What is the greatness of **ब्रह्म पदम्?** **यस्मात् भूयः न जायते** – from which he will not fall into **संसार** again. Here **जन्म** means mortality, limitation time-wise, space-wise. In short, he attains **मोक्ष**. Therefore what is the lesson that we have to learn? That is said in the last **मन्त्र** of this topic.

मन्त्र 1-3-09

**विज्ञानसारथिर्यरतु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तटिष्ठोः परमं पदम् ॥ ९ ॥**

So he concludes the **रथकल्पना** here. And therefore a person should be this following one. **विज्ञानसारथिः** – a person should have a driver in the form of an informed intellect. And what information? Not about the mundane things. Here we are talking about the information regarding the goal of life. What

for have we come, were are we heading towards and now where should we step in? So information regarding spiritual journey. And such an informed driver, विज्ञानसारथि: is equal to विज्ञानयुक्तसारथि:, suppose I have, driver here means the intellect. And therefore only मनःप्रग्रहवान् – once the intellect is informed then naturally it will have the mind in its control like the reins of the chariot. So प्रग्रह means the reins in the form of the managed mind. नरः means the seeker. And then you have to supply and also he has got the sense organs which are obedient, tamed, not wild. And this alone in technical language is called साधन चतुष्टय सम्पत्ति. A man in charge of his life is called साधन चतुष्टय सम्पन्नः. And such a person, सः अध्वनः पारम् आप्नोति. पारम् – the end, the destination of अध्व – मार्ग, the path or the journey, अध्वनः पारम् means the end of the journey which is the destination. What is that destination? Can the death be the destination? Death is not the end of the journey because at the time of death itself we die with many incomplete desires. Because I die with unfulfilled desires death is not the end of the journey.

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।

I am again born with those desires and struggling to fulfill them. So there is no end to the journeys.

पुनरपि जननम् पुनरपि मरणम् ॥ भजग्नोविन्दम् २१ ॥

You have reached the destination only when the cycle ends. And therefore यमधर्मराज says तत् – that destination is परमं पदम् – the ultimate पदम् of विष्णोः – विष्णु. विष्णु पदम् आप्नोति – such a seeker attains विष्णु पदम्. What is विष्णु पदम्? Our

immediate orientation is to reach a place. So शङ्कराचार्य takes all the trouble to negate all our conventional thinking because if the destination is a particular place which I will reach by traveling that place will be finite. Therefore शङ्कराचार्य says विष्णु पदम् does not mean any लोक but विष्णु पदम् means विष्णु स्वरूपम्. पदम् means स्वरूपम्, the very nature of विष्णु. Then the next question is what is the nature of विष्णु? Immediately our orientation will be

शङ्खचक्रगदापाणे द्वारकानिलयात्युत । गोविन्द पुण्डरीकाक्ष
रक्षा मां शरणागतम् ॥

Here the उपनिषत् knows and therefore it puts a beautiful adjective परमं पदम् – the higher nature of Lord विष्णु. When higher nature is talked then naturally it implies there must be a lower nature. What is the difference between them? Lower nature is finite nature, higher nature is infinite nature. And this शङ्खचक्रगदापाणे स्वरूपम् is lower nature. We feel like accepting it as higher nature because we love it. But you have to use your बुद्धि here, so any form is finite nature. However beautiful that form might be, attractive form it might be, charming form it might be form means limitation. And therefore it is lower form only. Then what is higher form? To say higher form is a contradiction. Formlessness alone is the higher nature, because infinite cannot have form, कठोपनिषत् itself will say,

अशब्दम् अरपर्शम् अरूपम् अव्ययम् तथा अरसं नित्यम्
अगन्धवच् च यत् ॥ कठोपनिषत् १-३-१७ ॥

Formless, colorless, smellless, tasteless, touchless, in fact निर्गुण चैतन्यम् is the real nature of विष्णु, the all-pervading formless Consciousness is विष्णु पदम्. And if all-pervading formless Consciousness is विष्णु पदम् how much should you travel to reach there? There is no travel at all, you reach विष्णु पदम् means you understand that विष्णु पदम् is never away from me. Dropping the notion of distance is reaching the real Lord. Just as the dreamer reaches the waker not by traveling but only by waking up. And therefore this person will discover the विष्णु पदम्. Reaching means discovering. Not only that the very word विष्णु if you analyze it means formless Consciousness only. The word विष्णु is derived from the विश् – to surround, to pervade, to enter into. सर्वं वेवेष्टि व्याप्नोतीति विष्णुः – that which pervades everywhere, that which is all-pervading. If विष्णु is all-pervading what form will he have? If space is all-pervading what form it has? It is impossible. Therefore विष्णु has no form. Then why in the temples they keep the form and worship? Giving form is an intermediary stepping stone, going to formlessness is the destination. From form to formless is our destination. Therefore go to form nothing wrong, but don't permanently stay there. Go to school alright, but still at the age of fifty-seven studying college! No. So therefore have formed God but don't die with a formed God. Go beyond the form. That is why in गीता and उपनिषत् we talk about एकरूप भक्ति, अएकरूप भक्ति and अरूप भक्ति. Continuing;

मन्त्र 1-3-10

इन्द्रयेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।

मनसात् परा बुद्धिर्बुद्धेयात्मा महानपरः ॥ १० ॥

With the previous मन्त्र the रथकर्त्त्वना, the chariot analogy is over. And through this analogy five-fold disciplines were mentioned. First you should have a healthy body (आरोग्यम्), then healthy sense organs (दर्मः), then healthy mind (शमः), then informed discriminative intellect (विवेकः), and finally not only each one should be healthy all of them should function as a team, team-work is important. Even with best players if the team-work is not there they cannot win a single match. And this coordination of the organs is called आर्जितम्. These five disciplines are highlighted through the रथकर्त्त्वना. Now the रथकर्त्त्वना topic is over, now from the tenth मन्त्र यमधर्मराज is entering into the topic of ज्ञानम्. The previous topic is ज्ञान साधनानि.

In the previous मन्त्र we saw that there is no question of physically reaching विष्णु पदम्. Why because विष्णु पदम् being the all-pervading Consciousness, there is no question of reaching, reaching if at all we use the word it is only figurative reaching which is nothing but discovering which in turn is dropping the notion that विष्णु is away. विष्णु is not away, विष्णु is everywhere. What is that विष्णु? The all-pervading Consciousness which is otherwise called परमात्मा चैतन्यम् or बिन्दु चैतन्यम्. We saw in the mind there are two चैतन्यम्,

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्थे । छायातपौ ब्रह्मविदो वदन्ति पञ्चानयो ये च त्रिणाचिकेताः ॥ कठोपनिषत् १-३-१॥

There is an all-pervading Consciousness in the mind and also the reflected Consciousness. Of these two the original all-pervading Consciousness is called विष्णु परमात्मा. So now what is our goal? Turn our attention to the original Consciousness which is called विष्णु पदम् which is called परमात्मा. This is not a physical journey but it is an intellectual journey of understanding journey of knowledge. And why should we take the understanding as an intellectual journey? Because the उपनिषत् gives this understanding step by step. The उपनिषत् does not suddenly reveal the Consciousness because the Consciousness being formless, colorless, soundless, touchless, smellless, the intellect cannot suddenly grasp the attributeless Consciousness because our intellect is used only to all kinds of attributes. And therefore the उपनिषत् takes our mind gradually step by step from the सगुण world to निर्गुण चैतन्यम्, सगुण अनात्मा to निर्गुण आत्मा, देहम् to निर्गुण देही, सगुण शरीरम् to निर्गुण शरीरी. The journey should be gradual because our mind is very gross now. This method of taking our understanding from सगुण to निर्गुण, from the formed to the formless is called पञ्चकोश विवेक. And for this journey our personality is divided into five factors or components. आङ्गमय – the grossest physical tangible body personality. Then our mind is taken to प्राणमय – the energy personality. Then to मनोमय – to the emotional personality. Then to विज्ञानमय – the intellectual personality. Then to आनन्दमय – the sleep personality. And from there to the witness of the sleep the Consciousness. More in the next class.

कठोपनिषत्

वल्ली ३

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-3-10 Continuing;

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेयात्मा महान्परः ॥ १० ॥

Through the chariot imagery यमधर्मराज talked about certain important साधनाः in the form of physical health, in the form of sense control, mind control, right judgement regarding the priorities of life and finally the integration of all the organs so that they work as a team. And generally in the scriptures the अष्टाङ्ग योग of पतञ्जलि is prescribed as a means of acquiring all these virtues. And even if a person doesn't practice अष्टाङ्ग योग even उपासना is considered as a method of acquiring these virtues. And having talked about the ज्ञान साधनानि, the preparatory disciplines now in the next two मन्त्राः, i.e., the tenth and the eleventh मन्त्राः यमधर्मराज talks about the spiritual journey or the inner journey. If the life is compared to a journey, the जीवात्मा can make an external journey and acquire various worldly things. It is an outgoing journey. Not only can he go to the various places within this world by doing extraordinary पुण्यम् the journey can be extended to even higher लोकाः upto ब्रह्मलोक. And this external journey alone is called प्रेयः, worldly pursuits. And now a spiritual seeker is one who has seen enough of this external journey these external achievements and also their limitations.

परीक्ष्य लोकान् कर्मचितान् ॥ मुण्डकोपनिषत् १-२-१२ ॥

And therefore now he is interested in the pursuit of श्रेयस् which is not बहिर्मुख यात्रा but it is an अन्तर्मुख यात्रा, travelling within. And what do you mean by traveling within? It is not a physical journey, by inner travel we mean gradually shifting my अभिमान or identification. When the mind is the grossest mind I identify with my grossest physical personality. Spiritual journey is gradual disidentification from the physical body and I learn to see the physical body as a superficial dress, वासांसि जीर्णानि which has to be used for some time and it has to be discarded. And having shifted my identification from the body I go to my next higher personality which is still subtler than the physical body. And this method of gradual disidentification from the grosser and identification with the subtler personality is called inner spiritual journey. For this purpose five stages are prescribed – अन्नमय, प्राणमय, मनोमय, विज्ञानमय and आनन्दमय. अन्नमय is the grossest one, प्राणमय is subtler, मनोमय is still subtler, and I have to gradually identify with the subtler layers. . Initially my physical personality is important, later my emotional needs become important. So even if the children are giving food some parents complain they give me all my physical needs but they don't give me the love and care. So I will go to old age home. So now more than the physical need the need becomes emotional we want people to ask about our well-being. That means even though you are given food only the servants feed you, you don't want that food, even if it be a piece of bread let my son or daughter give then it is meaningful. That means I am seeing my emotional personality as more important, I am ready to even physically starve if my

emotional hunger is fulfilled. Then subtler than the emotional personality is intellectual personality. That is why when the parents send the children outside certainly emotionally there is a pang of separation because of marriage or higher education they go away and certainly it is painful emotionally but when they think what is good for children intellectually I am convinced that they have to go and grow. I cannot keep the daughter permanently in my house even though I love her she has to get married and go. Therefore the intellectual value overtakes the emotional suffering. That is why they have divided the कोश, each later कोश is subtler, each later कोश is stronger and each later कोश is closer to my nature. So सूक्ष्मतरम् and it is प्रत्यक् तरम्. प्रत्यक् means it is more and more closer to my real nature. So it is subtler, it is closer and also शङ्कराचार्य writes it becomes more extensive also. अन्नमय has got limited pervasion, प्राणमय has got still more pervasion, मनोमय still more pervasion, विज्ञानमय still more pervading. So each later one pervades more, it is more subtler and it is more closer also. And when I come to my real nature the आत्मा it will be the subtlest one and it will be the closest one, in fact ‘the closest’ is not the word it is Myself and also it will be maximum pervading. सूक्ष्मा महान्तश्च प्रत्यगात्मभूताश्च. So this is the पञ्चकोश विवेक journey which is starting from the tenth मन्त्र, we will see the meaning. इन्द्रियेभ्यः परा हि अर्थाः – so the grossest one is the physical body. The उपनिषत् does not mention that, we supply it. So the first level is स्थूल शरीरम्. And superior to and subtler than the स्थूल शरीरम् are इन्द्रियाणि. That also we have to supply. The grossest

personality is physical, subtler than the physical body is the sense organs because sense organs have control over the physical body. If you remember the रथफलपन्‌॥ just as the horses drag the chariot, the sense organs can drag the body to various places. If I want to see a movie the eyes draw me to a movie theatre. If I want to hear the *Upanishadic* lectures the ears have drawn your physical body to this particular place. And therefore since sense organs are controllers of the physical body they are considered to be subtler. And subtler than the sense organs are अर्थः – the sense objects. पर्‌ means superior. Superior to the sense organs are the sense objects. Why are the sense objects said to be superior? Because the sense objects have got the capacity to tempt the sense organs. Therefore we have to supply perceived sense objects are subtler than sense organs. When do they tempt me? Only when it is right in front of me I have perceived then I fall. Perceived sense objects which have entered the mind, therefore here अर्थः means the sense objects which have entered the mind through the sense organs they have the capacity to draw the body.

ध्यायतो विषयान्पुंसः सङ्गरतेषूपजायते । सङ्गात्सञ्जायते
कामः ॥ गीता २-६२ ॥

I will go on meditating on that object and I say it is nice object, then I say it is worth having, then I say I want it, then I say without that I cannot survive. परब्रह्म स्वरूपम् has come to this miserable condition, a slave of perishable fleeting sense object. Thus sense object seems to be so powerful to drag the sense organ. Therefore अर्थः, वृत्तिरूप अर्थः are superior to sense

organs. अर्थेभ्यश्च परं मनः – superior to this perceived sense objects is the mind. Why do we say so? The perceived sense objects exist in the form of thoughts in the mind. Therefore here word आर्थः means आर्थ वृत्तायाः. And here यमधर्मराज says mind is superior to even the thoughts because it is the cause, उपादान कारणम् of every thoughts. The thoughts arise from the mind, exist in the mind and dissolve into the mind, therefore thought is like a wave and mind is like a lake and therefore the mind should be superior to even the thoughts of the sense objects. Therefore अर्थेभ्यः परं मनः: As even you are listening to that what are we supposed to do? I have to gradually withdraw my identification from each one of them. So give up देह आभिमान, give up the thought आभिमान and come to the mind. And मनसः तु परा बुद्धिः – the intellect is superior to even the mind, it is subtler than the mind, more powerful than the mind. What is the difference between the mind and the intellect? Very careful. The mind and the intellect are not separate organs. They are two names of one and the same organ which is called अन्तकरणम् otherwise called the internal organ. This one internal organ is known by two different names based on its function. Like one and the same person when he is a managing director in office he is called MD there, and suppose he is a secretary of social service association in that context he is called secretary, and when he comes here he is neither secretary nor MD, nor husband, but he is a student. The whole person is called by different names based on function. Thus the अन्तकरणम् is called a mind when it has got a doubting and emotional function. सङ्करण-विकल्पात्मकम् मनः: And when the very

same internal organ takes the role of determination is called the intellect, निश्चयात्मक अन्तकरण वृत्तिः. Why the intellect is superior to the mind? Because निश्चय can conquer संशय. Determination can destroy doubt. And therefore विज्ञानमयकोश or बुद्धिः is superior to the mind. And not only बुद्धिः can destroy doubts, all your emotional problems also can be handled by the knowledge in the intellect. ज्ञानम् is so powerful that it can conquer sorrow. Sorrow belongs to the mind. ज्ञानम् belongs to the intellect. This intellectual knowledge can conquer emotional sorrow. In fact the entire गीता is about conquering the sorrow through knowledge.

गतासून् अगतासून् च न अनुशोचन्ति परिडताः ॥ गीता २-११ ॥

Wisdom can conquer sorrow. And whenever we say sorrow it implies all emotional problems, depression, anger, anxiety, frustration, inferiority complex, jealousy. Therefore certainly intellects superior. And that is why in the chariot imagery also the intellect was compared to the driver and the mind was compared to the reins indicating intellect is the controller of the mind. Therefore you should give up your मनोमय आभिमान and identify with the विज्ञानमय. Therefore मनसस्तु परा बुद्धिः. Then the next internal spiritual journey is बुद्धेः परः – superior to the intellect is महान् आत्मा. महान् आत्मा here means the total intellect. बुद्धिः refers to the individual intellect, महान् आत्मा refers to the total intellect. If I have to use a technical word हैरण्यगर्भः is superior. Because the total intellect pervades and influences the individual intellect. Just as the ocean can be compared to the total intellect and wave can be compared to the

individual intellect. Therefore what are we supposed to do? Having withdrawn sufficiently, that is called we should go deeper, and not only should we go deeper, but the mind should expand also. Self-knowledge requires depth and expansion. It is said that Lord शुब्रबाण्य has a spear as his weapon. Somebody nicely interprets through that Lord शुब्रबाण्य is indicating what should be the nature of your mind. It should be sharp, wide and deep. With that spear you can destroy the अज्ञान असुरः, संसार-राक्षस. Our mind has to expand to identify with the total intellect, which means I should understand there is no individual intellect separate from the total intellect. Just as there is no individual body separate from total matter, similarly there is no individual intellect separate from the total intellect. This is the travel from micro to macro, expansion of the mind. The point to be noted is the word आत्मा does not refer to सच्चिदानन्द आत्मा, but it refers to the intellect only. महान् means समर्पित. Continuing;

मन्त्र 1-3-11

**महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्नं परं किंचित्सा काष्ठा सा परा गतिः ॥ ११ ॥**

महतः परम् – superior to **महत् तत्त्वम्** is the total intellect, superior to the total intellect is **अव्यक्तम् अव्यक्तम्** is that stage in which the intellect is resolved, all the knowledge is resolved, all the divisions have gone to the potential condition. What is that state? It is called **कारण अवस्था**, the seed condition of the creation. The total intellect falls within the creation, during the **प्रलयम्** or dissolution, even the total

intellect will resolve into unmanifest condition where all forms of knowledge go to the seed condition. So you can imagine it as प्रलय अवस्था where the world is in the seed form. It is called कारण प्रपञ्च. The intellect belongs to सूक्ष्म प्रपञ्च and अव्यक्तम् corresponds to कारण प्रपञ्च, कारण प्रपञ्च is subtler than even सूक्ष्म प्रपञ्च. Now suppose you want to know what will be the condition when the whole world goes to the seed state, potential state. We daily experience that. The state in which the mind is resolved, emotions are resolved, intellect is resolved, not only intellect but all the knowledge in the intellect will get resolved in the deep sleep state. In deep sleep state our knowledge and emotions are not absent but they are in seed form, potential form, that is the subtlest form of the creation. When it is the subtlest form you will not be able to differentiate one knowledge from another just as in a seed you cannot differentiate the roots, branches etc. But we know that all these are present in the seed. Remember genetic mapping is already going on. What is genetic mapping? Even in gene stage your entire personality is stored. But you are not able to see it with gross eyes, with special equipment you can see. That is called अव्यक्त अवस्था or निर्विकल्पक अवस्था. So when I sleep my emotions are in निर्विकल्पक अवस्था, during प्रलयम् the whole creation is in निर्विकल्पक अवस्था. That is the subtlest form of matter. So deep sleep stage is the subtlest form of matter because we are not able to differentiate. So महतः परम् अव्यक्तम्. अव्यक्तम् means undifferentiated, निर्विकल्पक अवस्था. Grasping that is very difficult. What is our personality in sleep? Very difficult to understand but that is our personality.

During sleep we are very much there, else we would not go to sleep. We happily go to sleep only because we are very sure we are existing in sleep. But what is our personality? सूक्ष्मतम्, the subtlest personality. Then is this आत्मा? No. Then what is आत्मा? अव्यक्तात्पुरुषः परः. The blank state of sleep is the subtlest form of matter. The blank state of sleep is not void because the next day from the so called void alone everything is emanating, emerging and therefore what you experience as blankness is not शून्यम्. That is why scientists also say space is not emptiness, it is a substance from which things arise. The blank state is the subtlest form of अनात्मा. It is called कारण श्रीरम्, कारण प्रपञ्च, आनन्दमय कोश, जगद्वीजम्, अव्यक्तम्, माया, प्रकृति. These are all the synonymous for the subtlest form of matter. And superior to that blankness is पुरुषः – the Consciousness principle which is witnessing that blank state. That there is a blank state in sleep is known to us. Because after waking up I very clearly say that I slept like a log of wood, I did not experience anything, which is equal to I experienced the absence of all experiences. That means the blankness is matter, the witness of blankness is the Consciousness. The blankness comes during सुषुप्ति, the blankness goes during जाग्रत् स्वप्न, I the witness Consciousness am permanently there. When the matter goes to blankness I am there, and again thoughts emerge I am there, so presence of thoughts I am witness, the resolution of thoughts I am witness, I have to turn my attention to the Consciousness which is inherent in the blankness as the very witness of blankness. To give an example. Now the hall is full and all of you go at the end of the class. I say that the hall is

empty. Now I ask the question how do you know that the hall is empty. You have to say the very light which illumined the presence of people in the hall, the very same light is inherent in the hall illuminating the emptiness of the hall also. Therefore what you call as empty hall is really not empty hall but the hall pervaded by the light which illuminates the emptiness. If the light is absent you cannot talk about the emptiness. Therefore you can withdraw your attention from your body, sense organs, emotions, knowledge and when all of them you withdraw you come to a state of total blankness. Then what should be your aim? Instead of turning your attention to the blankness, you own up the Consciousness which is aware of the blankness. So I am the Consciousness which is the witness of the silent mind, the thoughtless mind, the blank mind. If people enter the hall light is, people go away from the hall light is, similarly thoughts arise Consciousness is, thoughts depart Consciousness is. And you don't require a proof because if Consciousness is absent you will not be aware of the blankness of the mind. Therefore turn your attention to the Consciousness. How do you turn your attention to Consciousness? By owning up the Consciousness as I am. So turning is equal to owning, owning is equal to claiming, claiming is equal to I am चैतन्यस्वरूप आस्मि. That is said here अव्यक्तात्पुरुषः परः. So superior to that अव्यक्त, कारण प्रपञ्च is equal to पुरुषः, चैतन्यम्. Why Consciousness is called पुरुषः? The word पुरुषः has got two derivations. पुरु means body, पः means indweller, resident. So पुरुषः means the resident of the body. Just as the light is residing within the hall, similarly the चैतन्यम् is residing. पुरे शेते इति पुरुषः. The

second derivation is पूरयति सर्वम् इति पुरुषः – that which pervades everything. Just as the light pervades the entire hall, the Consciousness pervades the entire universe illuminating the matter and therefore it is called पुरुषः, the pervading Consciousness. It is within and without. अन्तरं बहिः च तत् सर्वम् व्याप्य नाशयणः स्थितः । And पुरुषान्न परं किञ्चित् – after arriving at the Consciousness there is no more further journey. There is nothing subtler than आत्मा, nothing more interior than आत्मा, nothing more pervasive than आत्मा. Therefore the inner journey should culminate in the चैतन्यम्. Therefore सा काञ्च – that is the culmination, the end of the journey. काञ्च literally means the pinnacle, the apex, the highest limit of the inward journey. And सा परा गतिः – that is considered to be the ultimate destination or goal. All the others are intermediary stations only. The very same फच्कोश विवेक is very elaborately analyzed in तौतिरीयोपनिषत्. There the उपनिषत् asks us to remain in each personality for some time. Having come to प्राणमयकोश for some years you meditate upon only one fact – I am not the body. It takes a considerable time to get rid of देह आभिमान. I should clearly see I am not the body. It is a bubble in the ocean of matter which can pop off at any time. Therefore let me not get attached to the body, any body. That देह आभिमान for going itself will take ages perhaps, get out of that. Thereafter प्राणमय, then emotional आभिमान, I want love. So when I am missing love from a particular person shattered I am. It is emotional आभिमान. I want care from certain type of people, love, some enquiry. So that is my emotional personality is so strong and I am so sensitive that generally I am

upset, once in a while happy. So I have to get over these emotional needs, emotional weaknesses, and then comes intellectual problems, scientists problems. Scientists don't bother about the emotional needs but they want to solve various questions in the creation. and if they can't solve the problems they are shattered. Each आभिमान should go away, you take any number of years. And therefore each stage is an intermediary station, arriving at the आत्मा is destination. Continuing;

मन्त्र 1-3-12

एष सर्वेषु भूतेषु गृहोऽत्मा न प्रकाशते ।
दृश्यते त्वच्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

With the previous two मन्त्रas the पञ्चकोश विवेक topic is over. Here यमधर्मराज is talking about a condition or a qualification which is required for the successful पञ्चकोश विवेक. That qualification is that one should have a very subtle mind. पञ्चकोश विवेक is a very subtle operation, it is like a micro surgery. So here we are talking about the subtlest Consciousness, therefore the mind should be made extremely sensitive. And if the mind is not sensitive आत्मा can never be recognized. This is true for not only this field but any field. So when we sing a song and you call an advanced classical musician. He will say the श्रुति is not matching, what to talk of स्वर. But when we hear it appears to be right only. So you have to go on training, the mind should be so sensitive that even subtler changes. This is possible only if the mind is that field for years. If the local things require sensitization what to talk of that? As long as the mind is not sensitized आत्मा remains

comfortably hidden from your vision. Therefore the उपनिषत् says एषः आत्मा सर्वेषु भूतेषु वर्तते – the Consciousness is present in everybody, in every body. You need not import it, you need not go in search of that, fortunately everyone has got that चैतन्यतत्त्वम्. But what is the problem? गूढः – it is hidden amidst the अनात्मा, it is intertwined with अनात्मा, it is inseparably intermingled with अनात्मा or पञ्चकोशः and therefore I miss it. गूढः literally means covered, but as said before we should not take the word covered in the literal sense because the all-pervading Consciousness cannot be covered by anything. For covering the condition is the cover should be bigger than the cover. So आत्मा can never be covered, therefore here covered means as though covered by अनात्मा. So अनात्मा covers the आत्मा as it were. How does it do that? By turning our attention towards अनात्मा, not allowing the mind to turn towards the आत्मा, the पञ्चकोशः take our attention all the time. So either we are bothered about the body, or hunger and thirst, or instead of turning our attention towards the Consciousness in the mind I am worried about the various thoughts in the mind. It is like when asked what is here you will say everything except the most important thing, i.e., the light. You will lose sight of one thing because of which the hand is visible the light principle. Why do you miss the light over the hand? Because the light is subtle, it is formless and the hand is grosser which distracts your attention. Similarly our grosser अनामय प्राणमय मनोमय, our physical problems, our emotional problems, our family problems takes our attention all the time that we don't have time for turning our attention to our real nature.

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीसक्तः ।
वृद्धस्तावत् चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥
अजगोविन्दम् ७ ॥

No time to think of आत्मा.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-3-11 & 12 Continuing;

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ॥ ११ ॥

एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ।

दृश्यते त्वच्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

After talking about ज्ञान साधनास in the first nine मन्त्रास the उपनिषत् is talking about ज्ञानम् in these two मन्त्रास – ten and eleven. And in these two मन्त्रास the उपनिषत् is revealing the nature of आत्मा by gradually leading us from one अनात्मा to another अनात्मा. The entire अनात्मा is divided into five कोशास and the उपनिषत् leads us from one grosser कोश to another subtler कोश and finally to आत्मा. In this eleventh मन्त्र we saw महतः परमव्यक्तमव्यक्तात्पुरुषः परः पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः. When you withdraw your mind from अनात्मा and you come to the subtlest form of अनात्मा it is called अव्यक्तम्. अव्यक्तम् is the अनात्मा or matter in the dormant form. The manifest अनात्मा is in concrete form whereas the dormant अनात्मा is in abstract form as we have matter and energy in science. We know matter and energy are interconvertible the only difference being matter is visible, concrete therefore gross whereas energy is also matter only but not in gross visible form but in invisible potential form. And imagine the entire material universe goes to dormant form, अव्यक्त रूपम्. That dormant form should be the subtlest form of अनात्मा. And when do we experience it? During प्रलयम् the

whole creation is in potential form. But you cannot wait for प्रलयम् because before प्रलयम् comes we will disappear. Therefore we should go in for some such experience which is very very similar to प्रलयम्. Just like when they have to train the astronauts to move in the space where the setup is totally different, gravitational pull will not be there, everything is different. And if a person goes there without preparation he may even die. Therefore during training what do they do? They create on the earth itself an atmosphere which is similar to the outer space. It is a simulated travel. If we can't survive in this simulated atmosphere then there is no use of thinking of going to the space. Similarly we cannot actually wait for प्रलयम् in which the whole material universe is in potential form therefore we wait for an experience which is very very close to प्रलयम् and that is easily available sleep. The sleep is also of two types – natural sleep which will come often without your invitation and another is artificial sleep in which you deliberately suspend your mental activities. And when you deliberately suspend your mental activities or you go to sleep what you are experiencing is total blankness and according to the शास्त्र that total blankness is not absence of things but total blankness is whole material universe in dormant अव्यक्त condition. And therefore in पञ्चकोश विवेक you come upto that level. So imagine your sleep experience where you experience nothingness. That nothingness is subtlest form of matter. Like black hole. We call it black hole because not that the things are absent there, in black the things are so dense and the pull is so much that even light cannot escape from the black hole. Therefore for you it

appears that it is empty but it contains the densest form of matter. So therefore black hole is a matter. Similarly here also what you experience as blankness in meditation, blankness in sleep is the subtlest कोश called आनन्दमय कोश and bring your mind to that experience. keeping awake imagine, simulate that experience. And what will people generally do? Having gone to that experience people will wait for आत्मा to come. Here alone problem comes. Having gone to that blank state they look for आत्म अनुभव or आत्मा to arrive and give दर्शनम्. But here alone the teaching becomes important. Having come to that blank state instead of looking for something I should learn to own up the I, the Consciousness principle who am aware of this blankness also. And this I who am aware of the blankness is आत्मा, the साक्षि which will continue when the mind is blank, which will continue when the mind has got thoughts. Thus आत्मा is the witness Consciousness which is aware of the thoughtful mind which is called मनोमय विज्ञानमय कोश and it is also witness of thoughtless mind which is called आनन्दमय कोश. And this आत्मा is not going to arrive but it is the witness of all the arrivals and all the departures. The witness of arrivals and departures itself does not arrive and depart. And this Consciousness I should learn to own up as my स्वरूपम्. Of course to own up this Consciousness I have to use my mind as an instrument. But when I own up the Consciousness the mind is not included in that. Just as I use my spectacles for my transactions but the spectacles is not included in me as a person. Similarly with the help of the mind I own up the I, which is free from the mind also. And arriving at this I is the end of the

spiritual journey, the inner journey. And यमधर्मराज said सा परा गतिः – this is the ultimate destination. Now यमधर्मराज says this साक्षि चैतन्यम् is called आत्मा which is present in सर्वभूतेषु. So this so called destination of human life or the life of all living beings is not something far away but it is already present in everyone. This has to be emphasized because once I say परमात्मा is the destination or the goal, our orientation is that परमात्मा is sitting somewhere and we have to travel and merge. And we also read when somebody dies he attained विष्णुपदम्, शिवपदम्, परमपदम् which indicates the जीव reaching and merging. We think that परमात्मा is somewhere and जीवात्मा is somewhere and therefore यमधर्मराज the fit candidate to teach tells that परमात्मा is never away from us for us to travel and merge. Then where is that परमात्मा? He says एषः – here only. In whom? सर्वेषु भूतेषु – in every living being परमात्मा is there. There is no distance between जीवात्मा and परमात्मा. Therefore there is no merger in the form of a physical event. Then what is merger? It is nothing but dropping the notion that परमात्मा is away which is purely intellectual phenomenon because notion belongs to ब्रह्मिदि all erroneous notions, false notions belong to the intellect and the intellect should drop the notion based on understanding. Knowledge based dropping of the notion that परमात्मा is far away alone is merger. Therefore यमधर्मराज says एषः आत्मा सर्वेषु भूतेषु वर्तते. In what form? In the form of the awareness. And what is its ‘job’? Its ‘job’ is being the witness of presence of thoughts in the mind as well as the absence of thoughts. And in which अवस्था? जाग्रत्, स्वप्न, सुषुप्ति or समाधि? General answer would be तुरीयम्, the fourth

state where आत्मा will come. No. That आत्मा is available in जाग्रत्, स्वप्न and सुषुप्ति. And if you want to go to समाधि there also it is there. But you don't require समाधि for the आत्मा to be evident, in fact आत्मा is evident as Consciousness in all the three states. In fact everything else is evident because of आत्मा only.

प्रतिबोधविटितम् मतम् ॥ केनोपनिषत् २-४ ॥

But what is the tragedy? यमधर्मराज as a गुरु is worried. This आत्मा is गूढः – this self-effulgent Consciousness is as though concealed, as though covered. What do you mean by covering of the आत्मा? If you really analyze आत्मा can never be covered by anything because to cover the cover must be bigger than the covered. And since there is nothing bigger than आत्मा how can it be covered. And therefore covering is within quotation, what is that? The thoughts in our mind distract our attention and therefore we are always preoccupied with one thought or the other, we never turn our attention to the Consciousness which illumines the thought. If I ask what is here you will tell everything except the light. Therefore I can say that hand is figuratively covering the hand by drawing your attention to the hand. And to give another example the movie characters are covering the screen as it were by drawing your attention to the characters that you lose sight of the screen. Similarly when I look at myself I am preoccupied with अन्नमय sometimes, प्राणमय sometimes, मनोमय often times, विज्ञानमय rarely, आनन्दमय most. Thus we are absorbed in the five कोशIs that we lose sight of the चैतन्यम्. And therefore गूढः – it is

concealed because of our extroverted nature. And therefore न प्रकाशते – आत्मा is not evident for the person of extroverted nature. And therefore what is required? You need not bring the आत्मा, to reveal the light to you I need not invite the light to the hand because light is already there. In fact even when you are talking about the hand you are looking at the light also. Therefore hand is also evident, light is also evident, both are evident what is required is turning your attention from the hand aspect to the already evident light aspect. I am requesting you to turn your attention from the hand part to the light part. And once you have turned your attention I can talk about light and say light is not limited, light is al-pervading, light is not polluted by the hand, light is indivisible, light is formless. I can talk about the light not as a new entity but something which you are all the time perceiving. Similarly I am not introducing a new Consciousness, Consciousness is already there. I am only asking you to turn your attention to the already evident Consciousness. And once your attention is turned I can say that Consciousness is limitless, that Consciousness is indivisible and ultimately that Consciousness is your real nature. But यमधर्मराज says to turn your attention to Consciousness you require a very subtle mind. A gross mind will be absorbed in the body or the mind, a gross mind can turn its attention to the thoughts also, a gross mind can turn its attention to even the blankness but a subtle mind alone can turn its attention to the ever evident Consciousness. How do you turn your attention? In the form of owning up. I am not the thought, but I am the awareness because of which the thought is awarded. I am not

the body, but I am the awareness because of which the body is sentient. I am not even blankness obtaining in meditation but I am the awareness which pervades the blankness and which illumines the blankness. This ‘I am the awareness’ owning up requires an extremely sensitive subtle mind. Therefore he says न प्रकाशते – this awareness is not evident for a स्थूल बुद्धि, gross mind cannot recognize. Whereas हृयते – the very same awareness is owned up as अहम् चैतन्यम् आस्मि, चिदानन्दरूपः शिवोऽहम् शिवोऽहम्. न मे द्वेषरागौ – I don’t have रागद्वेष, because they belong to the mind as they are thoughts, न मे तोभमोहौ मदो नैव मे नैव मात्सर्यभावः; they all belong to the mind. Then who am I? I am neither the mind nor those thoughts but I am the awareness, unpolluted awareness, spreading over those thoughts and making those thoughts known exactly like the light spreading over the hand unpollutedly and making the hand known. Therefore हृयते – it is owned up. By what? अच्यया बुद्ध्या – with the help of a very sharp intellect which can make fine distinction between thought and Consciousness in the thought, like separating light and hand. Separation cannot be done physically, you have to use your intellect to separate. Similarly thought and Consciousness have to be separated in terms of understanding. I should see the thought rising and setting whereas Consciousness does not rise and set. Thought arises Consciousness is, thought sets Consciousness is. When thought is Consciousness illumines the thought, when the thought is resolved still Consciousness is illuminating the thoughtless state. Therefore thought is object, Consciousness is subject. Thought is illumined, Consciousness is illuminator. To

discriminate it you require a very fine intellect. And therefore यमधर्मराज says अश्वया – like laser surgery is required for eye operation and you commit a smallest mistake eyes are gone. Similarly thought and Consciousness discrimination requires a very sharp intellect. And शुद्धमया – not only should it be sharp but it should be subtle also. Why it should be subtle? The reason is this. When you want to separate two objects it is relatively easier. You can use your intellect and you can see like light is different and hand is different. You can understand because both are objects. But when I ask you to differentiate thought and Consciousness what mistake generally you will commit? They want to know pure Consciousness separated from thought. Therefore what do they do? Sit in meditation. Deep meditation with eyes closed tightly. They remove all the thoughts and according to their calculation previously there was thought and Consciousness, I have removed all the thoughts so Consciousness should be left over. And therefore after removing all the thoughts they look for thoughtless pure Consciousness. And they don't find anything. The problem is when we want to distinguish thought and Consciousness we remove the thought and look for Consciousness but what is required is if you remove thought you don't look for Consciousness you say that left out Consciousness is myself. You don't look for it, you say that 'the looker' is the left out Consciousness. So therefore objectification tendency should be dropped. Looking for a mystic experience is a tendency. That tendency should be dropped. A flashy change happening we look for that. That should drop. In fact all sorts of expectations

should drop. And what is required? When the thoughts are gone what is left out is not something to be seen but I, the seer. And later when the thoughts come I am aware of the thoughts. When the thoughts are not there I am left behind. And a mind which can drop the tendency of objectification that mind is called a subtle mind. And therefore यमधर्मराज says सूक्ष्मया – with the help of a सूक्ष्म बुद्धि which is free from objectification tendency, objectification orientation and which is very sharp with the help of such a mind, सूक्ष्मदर्शिभिः – by those seekers, सूक्ष्मदर्शिः, those who are the seers of the subtle आत्मा, by those seers the आत्मा is known as अहम् एव आत्मा. Continuing;

मन्त्र 1-3-13

यच्छेदान्ननसी प्राज्ञरत्यच्छेज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्यच्छेच्छान्त आत्मनि ॥ १३ ॥

So in the previous मन्त्र यमधर्मराज said that one requires सूक्ष्म अश्वा बुद्धि, a sharp and a subtle intellect is required. That मन्त्र is very important मन्त्र because the उपनिषत् clearly says mind is required for आत्मज्ञानम्. Many people think that mind cannot know the आत्मा and therefore you have to drop the mind for Self-realization. This is another misconception in spiritual field, they say mind cannot know the आत्मा because mind is a limited instrument, limited instrument cannot know the limitless and therefore you have to transcend the mind and that is what they define as समाधि. In समाधि you have transcended the mind then alone Self-realization is possible. Whereas उपनिषत् clearly says you cannot transcend the mind, you cannot drop the mind, you have to use the mind alone to know

the आत्मा. हृथयते तु अब्द्यया बुद्ध्या – through बुद्धि alone you have to know. Then शङ्कराचार्य elsewhere raises a question. In the scriptures themselves elsewhere it is said the mind cannot know the आत्मा. Now here you are saying the mind alone has to know the आत्मा. Isn't it a contradiction? In कठोपनिषत् it is said

यज्ञमनसा न मनुते ॥ कठोपनिषत् १-६ ॥

न तत्र चक्षुर्गच्छति न वाङ्गच्छति नो मनः ॥ कठोपनिषत् ३ ॥

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ॥ तौतिरीयोपनिषत् २-४
॥

Mind cannot know. And here you say that mind alone has to know. How do you resolve this contradiction? Several answers are given. The simplest answer given by शङ्कराचार्य is when the scriptures say the mind cannot know it means unprepared mind cannot know. A gross and blunt mind cannot know. And then the उपनिषत् says mind alone has to know. What should you say अब्द्यया सूक्ष्मया बुद्ध्या. Where is contradiction? So mind cannot know means unprepared mind cannot know. Mind can know means prepared mind alone has to know.

मनसैवानुद्रष्टव्यम् ॥ बृहदारण्यकोपनिषत् ४-४-१४ ॥

एषोऽपुरात्मा चेतसा वेदितव्यः ॥ मुण्डकोपनिषत् ३-१-७ ॥

With mind alone has to know but by prepared mind. Now what is our next question? How to get a prepared mind? How to get अब्द्या सूक्ष्मा बुद्धि? For that several साधनंs are said. Here the teacher is emphasizing meditation as a method for preparing the mind. Very careful, meditation not as a method for knowing the

आत्मा. That we do not accept. Meditation can never be used for knowing the आत्मा. आत्मा has to be known only through the गुरु-शास्त्र-उपदेश, through the teaching of the गुरु and शास्त्रs alone knowledge has to take place. But for the गुरु-शास्त्र-उपदेश to work you require a prepared mind. Meditation helps in preparing the mind. And this meditation is of two types. One is you prepare the mind before श्रवणम् itself, and that meditation is called उपासनम्. उपासन is practicing meditation before coming to वेदान्त in the form of सगुण ईश्वर ध्यानम् like मानस पूजा, मानस जप, मानस पारायणम्, all उपासनs will make the mind sensitive, subtle, sharp, expanded, unified. In fact, you will see varieties of उपासनs later in तौतिरीयोपनिषत्. So this is the normal method. उपासन, preparation of the mind, and you do श्रवणम् and you understand. Thereafter you do not require anything. But suppose a person comes to श्रवणम् through the back door that means without going through उपासन preparation. The वेद says that if you have not practiced उपासन before *Vedantic* study you will have to practice meditation after *Vedantic* study, and this meditation is called निदिध्यासन ध्यानम्. Either practice उपासन ध्यानम् before or practice निदिध्यासनम् ध्यानम् after. What will happen if you have not practiced उपासन ध्यानम् before? Your *Vedantic* study will remain undigested in the corner. You will find knowledge is there, you are a scholar but scholarly संसारि. Previously you were unscholarly संसारि, now scholarly संसारि making you more miserable. And therefore what will निदिध्यासनम् do? निदिध्यासनम् will go to the undigested knowledge which is sitting in a corner and it will act upon the knowledge and it will

assimilate the knowledge and spread over your entire system. So do I require निदिध्यासनम् or not depends upon whether I have come to वेदान्त after preparation or before preparation. And generally, one आचार्य says, people will come without preparation only. And therefore निदिध्यासनम् becomes compulsory for most of them. And therefore in this मन्त्र निदिध्यासनम् ध्यानम् is hinted at. In fact, the sixth chapter of the गीता is based on such मन्त्रs from कठोपनिषत् only. At two three places of कठोपनिषत् निदिध्यासनम् is hinted. यच्छेत् वाऽ मनसी प्राज्ञः. प्राज्ञः means one who has done श्रवणम्, and therefore knowledge is there, but it is not digested, it remains as scholarship only, it has not blessed that person. And such a person is called ज्ञानि, but he is not a ज्ञाननिष्ठः. ज्ञानि will not get full benefit, ज्ञाननिष्ठः alone will get benefit. And that प्राज्ञः one who has gone through श्रवणमननम् वाक् मनसी यच्छेत् – he should sit silently in a place. This indicates he has to withdraw from all the functions of ज्ञानेन्द्रियs and कर्मेन्द्रियs. वाक् is one of the कर्मेन्द्रियs; organ of speech. And organ of speech represents all the ten organs. He should withdraw. Where should he bring that? मनसी – into his mind, the मनोमय कोश. So the प्राणमय कोश activities should be withdrawn to मनोमय कोश. यच्छेत् means one should withdraw. Learn to sit silently for some time. तत् ज्ञान आत्मनि यच्छेत् – that mind one should withdraw to ज्ञान आत्मनि – विज्ञानमय कोश, so one should withdraw from मनोमय कोश to विज्ञानमय कोश. That means from इदम् वृत्ति to अहम् वृत्ति. From the thought centered on the objective world he should come to the thought centered on himself. So इदम् वृत्ति is मनोमय कोश, अहम् वृत्ति is

विज्ञानमय कोश. Then ज्ञानं महति आत्मनि नियच्छेत् – that वृत्ति विज्ञानमय कोश one should resolve or withdraw into महति आत्मनि – समष्टि intellect, i.e., the हिरण्यगर्भ, the total. What does it mean? It is nothing but the recognition of the fact that there is no individual intellect separate from the total intellect. It is like when you look at तामिक्कாடு as one of the states you look at the same land and say this is तामिक्कாடு and then I say you look at the very same place but see it as India. In this what change has taken place? Your eyes are seeing the same place only but instead of looking at it as तामिक्कாடு you see it as India in which vision there is no तामिक्कாடு separate from India. Then I tell you look at the same place and see it as Asia. An attitudinal change. Similarly instead of looking at your intellect as an individual intellect you learn to look at it as the समष्टि बुद्धि. So महति आत्मनि नियच्छेत्. Then तत् यच्छेत् शान्त आत्मनि – from that intellect, which is full of thoughts, turn your attention to the शान्त आत्मा, the Consciousness which is the witness of the intellect and the thoughts. Like turning the attention to the light. Instead of seeing the thoughts think of the Consciousness, not objectifying the Consciousness. Own up the Consciousness because of which all the thoughts are illumined. Not only in my mind but the thoughts are illumined in all the minds. That means the Consciousness which is the same behind all the intellect. Thus, you gradually fall back unto your Self as the observer I. Turning the attention from the observed to the observer. This practice is called निदिद्यासनम्. Therefore तत् शान्त आत्मनि यच्छेत्. And having come to the Consciousness I dwell upon that by claiming I am not limited by the

dimensions of the body. When I say ‘I’ it refers to the Consciousness part only. Then you say I am not polluted by the impurities of the body; so limitless I am, uncontaminated I am, indivisible I am. Thus owning up my higher nature and also disowning the lower part. Disowning is this body is an incidental thing which will be here for some time and whether I like or not it will disintegrate but I the चैतन्य अंश will not disintegrate. The only change that can happen is as long as the body is available I will be able to say I am Consciousness, when the body is not there I cannot say I am Consciousness but whether I say it or not I am Consciousness. This practice is called निर्दिश्यासनम्. So you spend time on निर्दिश्यासनम् until you find this knowledge transforms yours personality. How long will it take? Depends. There is no uniform rule, it all depends upon the obstacles. It is none of your concern to think how long will it take, enjoy owning up this teaching. Enjoy the journey itself without thinking of the destination or time or duration. This is निर्दिश्यासनम् मन्त्र.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 1-3-13

यच्छेदाङ्गनसी प्राज्ञस्तद्यच्छेज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्यच्छेत्तान्त आत्मनि ॥ १३ ॥

यमधर्मराज the teacher gave his student नविकेतस् आत्मज्ञानम् by using the method of पञ्चकोश विवेक. This was done in two मन्त्रAs the tenth and the eleventh मन्त्र. And then यमधर्मराज points out that if the method of पञ्चकोश विवेक should work a person should have a very subtle mind or subtle intellect. Not only the intellect must be sharp it should be subtle also. By subtle intellect what we mean is that it should be free from the tendency of objectification which is the orientation of any ordinary intellect. When it listens to something the intellect forms a concept and it assumes that it is an object that is being talked about. And having formed a concept the intellect later wants to come in direct contact with that. The more the description the more your visualization, and having visualized you go that one day that object of visualization will come straight in front of you. This objectification tendency is called बहिर्मुखत्वम्. And this बहिर्मुखत्वम् should go away अन्तर्मुखत्वम् should come. And for this purpose alone उपासना are prescribed before coming to वेदान्त. And if a person has not practiced sufficient उपासना this बहिर्मुखत्व obstacle will be there. And if such an obstacle is there a student who comes to वेदान्त with this obstacle will receive the knowledge but still he will call it an intellectual knowledge,

objective knowledge, theoretical knowledge he will use all such expressions, the knowledge will not be internalized. And therefore some other शाधन should be done to remove the obstacle of बहिर्मुखत्वम् to develop the faculty of अन्तर्मुखत्वम् and therefore निदिध्यासनम् is prescribed to compensate for the lack of उपासन. And as I said in the last class if a person has done sufficient उपासन then श्रवणम् itself is enough निदिध्यासनम् is not required. If sufficient उपासन is not done it should be compensated by निदिध्यासनम्. How does one know whether one needs निदिध्यासनम्? The only method of knowing is if श्रवणम् itself transforms my personality, if I get the वेदान्त फलम् directly through श्रवणम् and I am able to see the change in the mind then it means I don't require निदिध्यासनम्. As long as I feel वेदान्त is a theory it will not work for the practical problems of life, then I require this process of making the mind subtle. Therefore I myself have to decide whether I require निदिध्यासनम् or not. I should ask the question whether वेदान्त has transformed my personality, to the extent it transforms to that extent I have सृद्धमता. And therefore यमधर्मराज prescribed निदिध्यासनम् for those who require, it is not for all the people but for the required ones. Upto this we saw. Continuing;

मन्त्र 1-3-14

अतिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
भूरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवचो वर्णित ॥ १४ ॥

Another very beautiful and comprehensive मंत्र which talks about the entire range of spiritual साधन।s. It is very parallel to the मुण्डकोपनिषत् मन्त्र,

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायात् ॥
मुण्डकोपनिषत् १-२-१२ ॥

What is the first stage of साधन? The first stage is knowing our problem. before dealing with any particular साधन we have to know what exactly we need. If a person has got some disease any doctors' first approach is not treating the disease but doing diagnosis. Because one headache can be caused because of twenty-four thousand reasons. Therefore a doctor cannot give a treatment without finding the problem and therefore the first stage is diagnoses the problem. And the only method is कर्मयोग. कर्मयोग way of life will help us in knowing what exactly we need. It will purify and sensitize the mind and it will make us think whether the problem is with the world or within us. An immature mind finds fault with everything in the creation except myself. I am very intelligent in blaming others including God, including planets, including lines on the hand, except ourselves. कर्मयोग will make the problem very clear that the problem is I have not strengthened myself, Self-ignorance is the problem. So we have to arrive at the problem as अज्ञानम्.

अज्ञानेन आवृतम् ज्ञानम् तेन मुह्यन्ति जनतवः ॥ गीता ५-१७ ॥

कृष्ण tells in the fifth chapter all living beings are suffering because of only one problem अज्ञान, ignorance of oneself. so this discovery itself is a great discovery. And that is here

indicated as उत्तिष्ठत wake up to your problem, recognize your problem, diagnose your problem as Self-ignorance. How long will it take? It depends. For some people it takes years, for some people decades, for some people centuries, for some people जन्म।

अनेक-जन्म-संसिद्धः ॥ गीता ६-४७ ॥

This is called उत्तिष्ठत recognize your Self-ignorance. Then what is the next stage? जाग्रत्. Once you have understood that your problem is ignorance of yourself then the next stage is wake up to your nature, ever free nature, ever pure nature, ever secure nature, ever wonderful nature. Wake up to your nature just as a dreamer who is suffering in a dream has to wake up to his waker's nature comfortably lying down in an air-conditioned room on a comfortable bed. But in the dream he is suffering because of various problems. The dreamer gets over the problem only by waking up to his comfortable nature. Therefore जाग्रत् means ज्ञानयोग साधन which is the means to wake up to your nature. The first stage is wake up to your problem, know your problem through कर्मयोग and the second is know your nature through ज्ञानयोग। And knowing the nature alone is solving the problem. thus in one line कर्मयोग and ज्ञानयोग both stages of साधन are pointed out. Now the next question is how can I wake up to my nature. How will I know my nature? Suppose I go on following कर्मयोग will I get the knowledge one day suddenly? Will the knowledge dawn? Will I develop intuitive power to recognize the Self? How does the knowledge come? Will it happen like hair growing? यमधर्मराज

says knowledge never happens. Aging happens, hunger happens, death happens, everything will happen in time knowledge will never happen, you have to make it to happen. What should I do to make it happen? प्राप्य वरान् निबोधत्. वर means गुरु. Literally वर means श्रेष्ठ पुरुष. And श्रेष्ठ पुरुष means ज्ञानि पुरुष, श्रोत्रियब्रह्मनिष्ठ ॥ मुण्डकोपनिषत् १-२-१२ ॥

तदिज्ञानार्थं स गुरुमेवाभिगच्छेत् ॥ मुण्डकोपनिषत् १-२-१२ ॥

was said there, instead of गुरु it is said here वरान् प्राप्य. You should go to your गुरु reverentially. That is why in our पुराणs even the greatest emperor has to go to the आचार्य. Therefore विधिवदुपसन्नः. निबोधत् – it is not enough you go to a गुरु, you should ask for this knowledge. अधीठि भगवो ब्रह्मविद्यां वरिष्ठाम्.

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ गीता २-७ ॥

We have to ask for this knowledge. Then what will गुरु do?

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ गीता ४-३४ ॥

If he is a traditional आचार्य he knows how to give knowledge. The only way of giving knowledge is by systematic and consistent teaching for a length of time. Just as the moment अर्जुन surrendered कृष्ण gave knowledge not by touching his head, etc. Knowledge cannot be transferred by any short cut method. If there is a short cut कृष्ण would have known that, all the *Upanishadic* आचार्यs would have known that. यमधर्मराज himself would have taught नाचिकेतस् by touching. But the very fact that he teaches systematically indicates a सम्प्रदाय गुरु

knows that the knowledge is given through systematic consistent teaching until the student understands अहम् ब्रह्मारिम्. And therefore निबोधत – श्रवणमननाश्चाम् निबोधत. May you know through श्रवणमननम्. He says this pursuit of ज्ञानयोग is extremely difficult. पथः दुर्गम् कवयः वदन्ति. पथः means ज्ञानमार्ग, Self-knowledge दुर्गम् – difficult to pass through, very difficult to tread. कवयः वदन्ति – thus the wise people declare, *Vedantic* आचार्यs declare. And how difficult is it? An example is given. क्षुरस्य निशिता धारा इति. क्षुर means a razor. From this only barber gets the name क्षुरकः because he uses the razor. What type of razor? निशिता धारा – a razor whose edge is sharp. Imagine such a razor is there and you are asked to walk over that. Is it possible? दुरत्यया – just as it is extremely difficult to walk through the sharpened razor's edge similarly ज्ञानमार्ग also is दुर्गम्. And therefore what will be our conclusion? We are waiting for some excuse! Because ज्ञानमार्ग is difficult we will avoid that. Then there are people waiting outside telling so many other योगIs, therefore we will say because ज्ञानमार्ग is difficult you skip that and approach other मार्गIs. For that alone our answer, you should know very clearly, ज्ञानमार्ग cannot be avoided because ज्ञानात् एव तु कैवल्यम्. There are no other paths for liberation.

नान्यः पन्थाः विद्यतेऽयनाय ॥ पुरुषसूक्तम् १७ ॥

Therefore you cannot skip ज्ञानमार्ग. Then what are we supposed to do? You say ज्ञानमार्ग is very difficult and you say ज्ञानमार्ग cannot be skipped also. Then what are we supposed to do? Our answer is make ज्ञानमार्ग easy. If ज्ञानमार्ग is

difficult your job is not skipping it but making it easy. How to make ज्ञानमार्ग easy? We have an answer. ज्ञानमार्ग can be made easier by preparing your personality. So therefore prepare yourself. So thus anything is difficult for the unprepared and anything is easy for the prepared. Therefore if somebody asks ज्ञानयोग is difficult or easy, we will ask a counter question for whom. Our answer will be for the unprepared it is difficult and for the prepared it is easy and if it is difficult for you it means you are not prepared. Therefore prepare yourself make ज्ञानयोग easy, follow it and be free. What is the preparation? साधनचतुष्टयसम्पत्तिः. How to get साधनचतुष्टयसम्पत्तिः? Through कर्मयोग and उपासन. So follow कर्मयोग, follow उपासन, thus prepare yourself, thus make ज्ञानयोग easy, then follow ज्ञानयोग and be free. Therefore क्षुरस्य निशिता धारा इव – like the razor it is sharp and difficult, similarly ज्ञानयोग is difficult for the unprepared, therefore prepare. Continuing;

मन्त्र 1-3-15

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवत्वं यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचार्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Another very important मन्त्र. One of the most important मन्त्रs of the entire कठोपनिषत्, one of the most important मन्त्रs of the entire *Upanishadic* literature itself. In this यमधर्मराज gives the definition of ब्रह्मन्, the definition of आत्मा. So wherever the definition of ब्रह्मन् or आत्मन् comes they all are worth noting and if possible worth memorizing also. In मुण्डकोपनिषत् also we saw

यतदद्रेष्यमग्राह्यमगोत्रमवर्णमचक्षुःशोत्रं तदपाणिपाठम् ॥
मुण्डकोपनिषत् १-१-६ ॥

Very similar to that what is the nature of ब्रह्मन्. And here the definition is given to show how ब्रह्मन् cannot be objectified. And therefore if you look for ब्रह्मन् you are looking for objectification. The more you ask for ब्रह्मा अनुभव the more your tendency for objectification gets reinforced. The more you tend do that the more will be your failure because ब्रह्मन् happens to be अशब्दम् अस्पर्शम् अरूपम् अरसम् अगन्धवत् which means ब्रह्मन् is free from five properties of sound, touch, form, taste and smell which means ब्रह्मन् is not available for sensory perception. ब्रह्म दर्शनम् is not possible. अनादि अनन्तम् and अव्ययम् – without birth, without death and without intermediary modifications like growth, metamorphosis and decay, वर्धते, विपरिणमते and अपकृयते all these are not there. In short if you join these three words it means षट्विकार रहितम् or free of six-fold modifications. And therefore only ध्रुवम् – absolute, देशकात् अतीतम्, नित्यम् – eternal because it is free from timewise limitation. And such a ब्रह्मन् you have to know. Ans whatever you see outside has got शब्द-स्पर्श-रूप-रस-गन्ध because the outside objects are experienced through the five sense organs and the five sense organs reveal only these five-fold properties. If all these five properties are not there the sense organs cannot objectify which means the entire external world is not ब्रह्मन्. Then can we take any internal experience as ब्रह्मन्? People talk about varieties of experiences in meditation like देवs coming, varieties of lights coming, varieties of rings coming, etc. All types of mystic experiences can anyone of

them be ब्रह्मन्? Cannot be because they are all arriving and departing. Whereas ब्रह्मन् is defined as something which does not rise and end. Therefore whatever you see outside or inside you is not ब्रह्मन्. And if I have negated everything inside and outside then what will your mind tend to conclude? That there is no ब्रह्मन्. Then the teacher says it is there but it is neither outside you nor inside you. It is you. You are ब्रह्मन्. I, the experiencer of everything am ब्रह्मन्. It is never the experienced, it is ever the experiencer. हन् एव न तु दृश्यते. It is ever the seer, never the seen. Ever the hearer, never the heard. In short, I am ब्रह्मन्. So it is available only for owning up, never for objectification. **निचार्य** – having ‘known’ in this manner that I am ब्रह्मन्, आत्मभावेन अपरोक्षतया ज्ञात्वा, अपरोक्षा कृत्य. मृत्युमुख्यात् प्रमुच्यते – you will be free from the grip of कालतत्वम्. You will be free from the grip of यमधर्मराज. So यमधर्मराज says if you gain Self-knowledge I will release you. I will not be able to do anything to you. Then will I become immortal? If you have understood that your nature is immortal where is the question of ‘become immortal’. He will be free from the notion that I am mortal. Freedom is not from mortality, freedom is from the notion that I am mortal. This freedom from the notion is called जीवन्मुक्ति. **महतः परम्**. महत् standing for हिरण्यगर्भ, the समाचिं intellect. This word we have already seen in the मन्त्र eleven. Continuing;

मन्त्र 1-3-16

नाचिकेतमुपारब्ध्यानं मृत्युप्रोक्तं सनातनम्।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके मठीयते ॥ १६ ॥

Now the first chapter is going to be concluded. Therefore the उपनिषत् now comes. So you have to imagine that यमधर्मराज and नाचिकेतस् have gone for a break. Now the उपनिषत् comes and tells what will be the benefit of listening to the first chapter of कठोपनिषत्. It says नाचिकेतम् उपरक्ष्यानम् – so this is a story or a dialogue undertaken by नाचिकेतस्, the disciple and मृत्युप्रोक्तम् – given out by यमधर्मराज. What is the glory of this teaching? सनातनम् – is eternal. उपनिषत् is quoting the story which is older than the उपनिषत्. Therefore even though the story is very ancient it is alive and kicking even now in the twenty-first century. उत्त्वा श्रुत्वा च – the benefit is for the student also, and also the teacher. By teaching or by imparting this teaching the गुरु will get the benefit and by listening to this teaching the student will get the benefit. Thus by both imparting and receiving जेधाती – that intelligent person, wise person, discriminative person as he chose to listen. ब्रह्मलोके महीयते. ब्रह्मलोके महीयते has two meanings. If the dialogue is a successful interaction then the benefit is ज्ञानम् and मोक्ष. Therefore ब्रह्मलोके is equal to ब्रह्मणि, in परंब्रह्म. महीयते – he gets established and glorified in परंब्रह्म. Grasping the teaching is the success of the dialogue. Suppose the dialogue is not successful, the student could not grasp the teaching, then also doesn't matter the student will get क्रममुक्ति. He will straightaway go to ब्रह्मलोक, continue the classes under ब्रह्माजि. And therefore ब्रह्मलोके महीयते means he goes to ब्रह्मलोक, gets glorified, gains knowledge and later he will get मोक्ष. That means मोक्ष is definite. The same idea is further repeated in the last मन्त्र.

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।
 प्रयतः शास्त्रकाले वा तदानन्त्याय कल्पते ।
 तदानन्त्याय कल्पत इति ॥ १७ ॥

The **फलश्रुति** continues. The **उपनिषत्** is giving this **फलम्**. Here the **उपनिषत्** says even the simple **पारायणम्** of this chapter is highly beneficial. Even if a person does not know the meaning, even if a person does not study the meaning of this, it does not matter, simple **पारायणम्** of this will give benefit. That is said here. **यः इमं परमं गुह्यं श्रावयेत्** – suppose a **साधक**, a spiritual seeker reads out this first chapter. **श्रावयेत्** means reading out aloud for somebody else to hear. Suppose a person reads out this **कठोपनिषत्** which is **परमं गुह्यम्** – the supreme secret because it is dealing with the supreme secret **ब्रह्मन्**, **ब्रह्मसंसदि** – for those **आस्तिक** people, for the **वैदिक** people who have the value for the *Vedic* words. That is why **वेदधोष** was kept in our tradition and **ब्राह्मण वर्ण** had only one duty of **वेद पारायणम्**. And **वेद** has to be always loudly chanted because according to tradition the very *Vedic* words and the vibrations will benefit everyone. And this required faith. And therefore chanting in front of anybody will not give benefit, **ब्रह्मसंसदि** – in an assembly of **ब्राह्मण**s, here **ब्राह्मण**s means **वैदिक**s, those people who have faith in the efficacy of **वेद मन्त्र**s, in a cultured assembly. And not only the people should be cultured, how should one do the **पारायणम्**, **प्रयतः** – with purity, that means with physical purity having taken bath properly and also with mental purity suppose a person reads this **कठोपनिषत् तत्**

आनन्द्याय कल्पते – that very पारायणम् will give him अनन्तफलम्, infinite फलम्, मोक्षा फलम्. So what will be your next question? So by merely reading this उपनिषत् if we will get मोक्षा, why should I attend the class. It will not give मोक्षा directly, this very पारायणम् will purify the mind, and develop an interest in knowing the meaning. Once you get interest you will try study the उपनिषत्. Thus पारायणम् परम्परया in due course it will lead into अनन्तफलम्. Or the उपनिषत् gives an alternative. **श्राद्धकाले वा** – this उपनिषत् पारायणम् can be done during the श्राद्ध ceremony also. In the presence of श्राद्ध ब्राह्मणs if कठोपनिषत् is read then that पारायणम् will have extra प्रयोजनम्. Other days also it will have प्रयोजनम् but श्राद्धकाले more. Like during ग्रहणम् जप is supposed to give extraordinary benefit. That फलम् is repeated here. **आनन्द्याय कल्पते आनन्द्याय कल्पत इति** – the repetition to indicate the end of the first chapter. Thus with फलश्रुति the first chapter of कठोपनिषत् ends.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

Summary of the first chapter

As I had mentioned in the last class I will give you the summary of the first chapter of कठोपनिषत्. The first chapter consists of three sections, each section is known as a वल्ली. First we will see the gist of the first वल्ली. In this वल्ली in the first nine मन्त्रas the उपनिषत् presents a story. A ब्राह्मण by name वाजश्वस् performs a याग known as विश्वजित् याग. At the end of the याग he has to give all his possessions as दक्षिणा. He was getting ready with his old cows to be given as दक्षिणा to the priests. At that time his son नविकेतस् interferes and asks, “O father, I am better than these miserable cows. And since you have to give all your possessions as दक्षिणा before you distribute those cows, you have to give me as दक्षिणा to someone.” He repeatedly says this to his father and his father in a moment of irritation says I am going to send you to यमधर्मराज as दक्षिणा. नविकेतस् takes these words seriously and goes to यमतोक. This is the story part preparing us for the teaching. So since यमधर्मराज had gone out नविकेतस् was forced to stay outside because there were no male members inside the house and therefore decently नविकेतस् chooses to remain outside. यमधर्मराज comes after three days and feels extremely bad that an honorable guest, a ब्रह्मचारि boy was forced to remain outside even without food. And therefore यमधर्मराज immediately calls नविकेतस् inside and does पाठपूजा etc. Because अतिथि देवो भव is the Vedic injunction,

then he offers three boons for being outside for three days as a compensation. This much story we find in the first nine मंत्रIs. Through this story the उपनिषत् conveys some important values. The first value conveyed is श्रद्धा in the proper performance of the rituals and giving proper दक्षिणा etc. So नचिकेतस् indirectly conveys if you are doing a ritual do it properly and give proper दक्षिणा. The second thing is नचिकेतस् tells his father if you have promised me to send to यमधर्मराज you have keep up the promise and allow me to go to यमलोक. Once you give a word you should not eat your own words. वाक्यपरिपालनम् or सत्यम्. Then यमधर्मराज in spite of his supreme position, a very important देवता, when it comes to अतिथि पूजा he respects नचिकेतस् even though he is a small boy only and worships him indicating the value of अतिथि पूजा or अतिथि देवो भव. So all these values are highlighted through this story part. And then in the tenth and eleventh मंत्रIs the first boon of नचिकेतस् is dealt with. नचिकेतस् asks for his father's peace of mind. Because father must be wondering about the lot of नचिकेतस् because of all the people he has gone to यमधर्मराज. And यमधर्मराज fulfilled his request. Through the first boon the important value is indicated पितृ देवो भव. नचिकेतस् even after coming to यमलोक he was interested in father's well-being. Therefore पितृभक्ति, respect for the family, parents that is also highlighted. Then from the मंत्रIs twelve to nineteen the उपनिषत् deals with the second boon through नचिकेतस् asked for a ritual for the benefit of the society. Through this ritual a person can go to खर्गलोक. And not only that by including उपासन or meditation the ritual can be made

more efficacious and it will help a person to reach even ब्रह्मलोक. Thus स्वर्गलोक through ritual and ब्रह्मलोक through ritual plus meditation. What type of meditation? विराट् उपासन or विश्वरूप उपासन. यमधर्मराज teaches this ritual to नाचिकेतस् which ritual is called नाचिकेता ritual in the honor of his brilliant student. नाचिकेतस् was brilliant student because he heard the whole teaching and he repeated back to यमधर्मराज. Thus through the second boon we get नाचिकेता कर्म plus विराट् उपासन. Through the second boon also an important value is highlighted. After taking care of his family नाचिकेतस् was interested in the well-being of the society. He was not a selfish minded boy, he did not ask the boon connected to his own personal needs, his personal desire is kept behind. He was worried about the family, he was worried about the society, then alone he thinks of himself. Thus from twelve to nineteen is the second boon of उपासनकर्म समुच्चय. Then from मञ्जस twenty to twenty-nine, i.e., upto the end of the first section we get the third boon of Self-knowledge as well as the preparatory qualifications. And यमधर्मराज wants to find out whether नाचिकेतस् is prepared to receive Self-knowledge. That means यमधर्मराज is prepared to give because यमधर्मराज happens to be a ज्ञानि. The only question is whether नाचिकेतस् is prepared. Therefore यमधर्मराज gives a series of tests to नाचिकेतस् and we find नाचिकेतस् successfully passes all those examinations and he proves that he is qualified for this knowledge. The qualifications highlighted are thus. नाचिकेतस् clearly understands मोक्ष is a better goal than any other goal in life. This is not blind assumption, but it is born of knowledge that आर्थ-

काम-धर्म, money-sense pleasures-पुण्यम् are perishable. And therefore through धर्म अर्थ and काम a person may enjoy life for some time but ultimately all of them will lead a human being high and dry and more miserable than what was he before. And नचिकेतस् proves that this wisdom is very firm in him because यमधर्मराज offers धर्म अर्थ and काम free of cost. He will tell I will give you any amount of wealth, sense pleasures and पुण्यम् all freely but only one condition you should not ask for मोक्ष. What a temptation! The biggest temptation possible यमधर्मराज and you find नचिकेतस् without batting the eyelid then and there he replies I don't want to think a second time at all, I don't want any one of them, I am willing to reject all of them for the sake of Self-knowledge. So thus नचिकेतस् reveals he has got discrimination, dispassion or detachment with regard to धर्म-अर्थ-काम, and he is an intense मुमुक्षु, intense for liberation. So thus आत्मविद्या and आत्मविद्या अधिकारीत्वम् or preparatory discipline are presented in these मन्त्र। Thus the story part and the three boons are presented in the first वल्ली। In this वल्ली we can identify some मन्त्र are as important मन्त्र worth remembering. They are twentieth मन्त्र where नचिकेतस् asks for Self-knowledge.

येरं प्रेते विचिकित्सा मनुष्ये अस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाहं वराणामेष वरस्तृतीयः ॥ २० ॥

So this is important because that is the question or request for which the entire कठोपनिषत् has come. The next important मन्त्र is twenty-six wherein नचिकेतस् reveals his maturity pointing out

श्वोभावा मर्त्यस्य यदन्तकैतत्सर्वेन्द्रियाणां जरयान्ति तेजः ।
अपि सर्वं जीवितमल्पमेव तवैव वाहारतव नृत्यगीते ॥ २६ ॥

All अर्थ-काम and the pleasures gained through them are seemingly good for us but ultimately their side-effects are worse than their advantages. The consequences are worse than their advantages. And the main consequence being they are all capable for producing as much sorrow as much happiness they can give. They are capable of causing addiction, they are capable of weakening the will-power, they are capable of causing sorrow. Then the twenty-seventh मंत्र also is a very beautiful मंत्र

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्षम घेत्वा ।
जीविष्यामो चावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥ २७ ॥

Especially the first line is a million dollar line in which नविकेतस् clearly says that nobody will get contentment through wealth. Any amount of wealth let a person acquire a person will never be satisfied. Instead of looking at other people with lesser wealth he will only look at some others who have got more and will be planning for next crore of rupee. Money cannot give तृष्णि. This is a very important statement coming from a nine-year old boy. So a mature head in a young shoulders. So thus these three are important मंत्रs. And with this the first वल्ली is over.

And now we will enter the second वल्ली. In this वल्ली from मंत्र one to thirteen we get some general observations from the उपनिषत् itself. The dialog is kept aside and the teaching is kept aside, and some general observations are made

which are all important. The उपनिषत् talks about the glory of the *Vedantic* student. Any *Vedantic* student has to be congratulated because coming to वेदान्त itself requires tremendous maturity. अर्थ, काम and धर्म themselves will take our entire lifetime. Therefore most of the people are busy running after अर्थ, काम and धर्म. Therefore even finding time for वेदान्त is almost impossible. And generally the tendency will be after completing all these we will come to वेदान्त. And we will generally find this will permanently continue and therefore generally the procrastinated subject matter is वेदान्त. And if a person should keep aside all the धर्म-अर्थ-कामs and chose to come to वेदान्त उपनिषत् says यमधर्मराज himself says all *Vedantic* students can pat themselves on behalf of the गुरु. This is शिष्य स्तुति: – glorification or the greatness of the *Vedantic* student.

Next one is the greatness of the *Vedantic* teacher. The greatness of the *Vedantic* teacher is his two-fold qualities – श्रोत्रियत्वम् and ब्रह्मनिष्ठत्वम्. श्रोत्रियत्वम् is the skill and capacity to communicate this teaching which cannot be ordinarily communicated. आत्मा is a subject matter which is not available for verbal description. Therefore it is the most abstract and uncommunicable subject matter. And such an uncommunicable subject matter if a गुरु communicates indeed आश्चर्यः वक्ता, great indeed is that आश्चर्यः. The second glory is the teacher can communicate this knowledge successfully only under one condition. The teacher wants to point out to the student that you are the infinite आत्मा. Don't try to come across that infinite आत्मा, don't go in search of the infinite. What you

are searching for is you, yourself. Infinite आत्मा means पूर्णत्वम् you are, शान्ति you are, security you are, contentment you are, आनन्द you are, therefore never search outside for these things. Never seek security outside. Never seek शान्ति outside. This is the teaching. And if the teacher has to say you are आनन्द स्वरूप what is the precondition for that? If the teacher has to say you are आनन्द the teacher must have discovered the fact that I am आनन्द. Suppose crying I say you are आनन्द, which student is going to buy that? When the teacher himself is miserable how can he say you are आनन्द. Therefore one condition in *Vedantic* teaching is the teacher must be one with what he is teaching; unlike other sciences. When a teacher is teaching microbiology, he is not a micro thank god. So in all other sciences what he teaches and what he is they are different. This is the most unique subject matter wherein what he teaches and what he is have to be one and the same. I am teaching शान्ति, I must be the embodiment of शान्ति. I am teaching पूर्णत्वम् I must be the embodiment of पूर्णत्वम्. Such a गुरु is called ब्रह्मानिष्ठ. In कठोपनिषत् language अनन्य गुरु.

अनन्यप्रोक्ते गतिरत्र नास्ति अणीयान्ह्यतवर्यमणुप्रमाणात् ॥
कठोपनिषत् १-२-८ ॥

These are the two glories as well as qualifications of the teacher.

Then the next observation the उपनिषत् makes is glorification of the teaching itself. The greatness of this teaching. This is not available for any one of the regular means of knowledge. This is a unique knowledge which can never be derived through all the conventional methods of knowing like

observation, logic etc. So all the material sciences of the world use certain conventional methods for deriving knowledge like observation, and to improve the observation various types of instruments and based on observed data varieties of reasoning, calculation. The उपनिषत् says all those conventional methods will not work for this knowledge because it is अपौरुषेय विषयः, not available for conventional methods of knowledge. So प्रत्यक्ष्य, अनुमान, अर्थापति, उपमान, अनुपत्तिभिः all these प्रमाणम् are useless. Then how can it be known? The only method of knowing is through the गुरु-शास्त्र-उपदेश. अनन्यप्रोक्ते गतिरत्र नास्ति. Very careful यमधर्मराज does not say practice meditation, he doesn't prescribe meditation as a means of knowledge, he doesn't prescribe intuition as a means of knowledge. And what is the method of knowing? गुरु-शास्त्र-उपदेश श्रवणम् or वेदान्त-श्रवणम् alone will give rise to this knowledge. This is the uniqueness of this teaching. And this is विद्या प्रशंसा. So शिष्य प्रशंसा, गुरु प्रशंसा and विद्या प्रशंसा, these are the three topics we find in मन्त्रs one to thirteen.

Then in the fourteenth मन्त्र the third boon of आत्मविद्या is presented once again in a very beautiful manner and therefore this मन्त्र is extremely important one.

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यतत्पृथ्यसि तद्गद ॥ कठोपनिषत् १-२-१४ ॥

The very same third boon is represented here. Therefore the fourteenth मन्त्र is the third boon.

Then fifteen to seventeen the उपनिषत् talks about अङ्कार उपासन as a method of preparing the mind if the mind is not prepared. This is an aside, topic, an incidental topic, a प्रसङ्ग topic.

Then from the eighteenth मन्त्रा to twenty-fifth मन्त्रा, i.e., the end of the वल्ली यमधर्मराज gives the central teaching which नविकेतस् has asked for. In fact from the eighteenth मन्त्रा alone the real कठोपनिषत् begins. Just as the भगवद्गीता begins from the second chapter eleventh verse similarly कठोपनिषत् begins from the second वल्ली eighteenth मन्त्रा onwards. In this important portion, pithy portion आत्मस्वरूपम्, the nature of आत्मा, our real Self is brought out. And the important six features of आत्मा mentioned here are as follows. The first feature is आत्मा निर्विकार चैतन्यम्, my real nature is changeless Consciousness. The physical body is not the real me, it is the changing one. The mind is not the real me, because it is constantly changing organ. Even intellect is not the real me. The real me is the changeless Consciousness which is inherent in the body-mind-complex. Then the next feature talked about is आत्मा अकर्ता and thirdly अभोत्ता. आत्मा cannot do any कर्म, आत्मा an actionless principle and therefore there are no कर्मस for आत्मा – सञ्चित, प्रारब्ध, आगामि, all these really कर्मस do not belong to me at all. And since कर्मस do not belong to me कर्मफलम् also do not belong to me. Since I am not related to कर्म I am called अकर्ता, since I am not related to कर्मफलम् I am called अभोत्ता आत्मा. Then the next feature revealed is सर्व-अधिष्ठानम् – this changeless Consciousness is not only in my body, but it is inherent in the entire creation.

Like the water which is inherent in all the waves, ocean, bubbles etc., similarly the changeless Consciousness is all-pervading and the inner core of everything.

अणोरणीयान् महतो महीयान् ॥ कठोपनिषत् १-२-२० ॥

It is behind the smallest atom also and it is behind the biggest star also. Then the fifth feature is आत्मा दुर्विज्ञेयत्वम् – not easily comprehensible. Because Consciousness appears differently in different context. Itself It does not have any property but associated with body-mind it appears to have property. Therefore It is of a confusing nature. So सगुण-निर्गुण-स्वरूपम्. So even though Itself does not have a form, when it pervades the body Consciousness also seems to have a form like the body. We have seen the example of lighthouse where the three lights are going round and round. The truth is there are no three lights and going round is also not there but there is only one motionless light and around that there is a device which is rotating with three lids. So when that device is rotating it appears as though there are three lights, एकम् appears as अनेकम् and अचलम् appears as चलम् because of the proximity of the device. Similarly चैतन्यम् has two features – the proximity of the body is one nature, without the body it has another nature. Therefore it is confusing as to which nature is intrinsic and which is incidental. Therefore it is incomprehensible, सोपाधिक निरपाधिक स्वरूपत्वात्. Finally देशकाल-अतीतम् – this changeless Consciousness is unlimited by or unconditioned by time and space. It is not located in time and space because they themselves arise out of Consciousness

and resolve in Consciousness. These are the six features highlighted. With this the second वल्ली is over. And in this we have got some very important मन्त्रas. The first one is the fourteenth मन्त्रा wherein नाचिकेतस् defines आत्मा in a brilliant manner. The student himself defines आत्मा. Then the eighteenth, nineteenth, twentieth, and twenty-fifth मन्त्रas. All of them are आत्मस्वरूप मन्त्रas revealing the nature of आत्मा.

Now we will go to the third वल्ली मन्त्रा. In this वल्ली the first two मन्त्रas happen to be an introductory मन्त्रas in which all the जीवात्मा are presented as travelers in life. We have started on a journey from the beginning time we are going on and on looking for some home but we have not yet found our home. So this traveler जीवात्मा is introduced in the first two मन्त्रas. Then from the third to the ninth मन्त्रas the उपनिषत् gives the well-known chariot imagery extending the journey example. It is one of the most popular portions of कठोपनिषत्. Just as in मुण्डकोपनिषत् the archery example is given. The body is compared to a chariot, the sense organs are compared to the horses, the mind is compared to the reins, the intellect is compared to the charioteer and the जीवात्मा is compared to the traveler. The sense objects or the world is compared to the routes through which we travel. Through the chariot example the उपनिषत् gives some very important preparatory disciplines. The first one is the chariot or the body must be healthy. Without the fit vehicle travel cannot be successful. Therefore do not neglect your health, आरोग्यम्. The sense organs which are comparable to the horses must be well directed which is sense control or दमः. And if the sense organs are to be controlled the

mind must be handled properly because the mind is compared to the reins. Therefore through the mind alone the sense organs can be disciplined. Therefore mind control, शमः becomes important. The driver must know both the destination and the route very clearly. Similarly the intellect must know what the goal of life and the path leading to the goal. This is the fourth discipline विवेकः. And the fifth and the final is all of them should function in coordination. Integration and teamwork are required. So individual health is not enough teamwork is important. This integration is called आज्ञविम्. Once the intellect decides mind, body, sense organs must cooperate. And if all these conditions are fulfilled such a जीवात्मा will very comfortably reach the destination called मोक्ष. So this is the well-known chariot example. Then from the tenth to the fifteenth मन्त्र the उपनिषत् talks about ज्ञानयोग, the spiritual journey. It is not an external physical journey but it is in the form of knowledge, in the form of an enquiry. It is विचार यात्रा. In this portion यमधर्मराज beautifully presents the पञ्चकोष विवेक, which is one of the methods of Self-enquiry. In this method I gradually withdraw my attention from अन्नमय to प्राणमय to मनोमय to विज्ञानमय to आनन्दमय and finally I come my own nature, the witness Consciousness of everything in the creation. So thus ज्ञानयोग is pointed out along with the type intellect required for this enquiry. That intellect is अछ्या सूक्ष्मा बुद्धिः, an intellect which is very sharp and subtle. Because the object to be known happens to be the subject. Therefore we should not tend to objectify. Our learning should make us fall back unto ourselves. Then मन्त्रs sixteen and

seventeen the first stage of teaching is completed with a फलश्रुति, talking about the benefit of attending the कठोपनिषत् class. Two-fold benefits are given. If you gain the knowledge by attending these classes immediate liberation will be gained. If you do not gain the knowledge then the very शतगम् will produce sufficient पुण्यम् to take you to ब्रह्मलोक. Not only for listening but for पारायणम् even without knowing the meaning also benefit is there. With this फलश्रुति the third वल्ली and the first chapter is completed. In this third वल्ली also there are several important मन्त्रas but I will refer to four मन्त्रas. The tenth and the eleventh to be read together are important because they present the पञ्चकोश विवेक. This alone is elaborated in तैतिरीयोपनिषत्. Then the next important मन्त्रas are the fourteenth and fifteenth. The fourteenth मन्त्र is important because it presents the entire spiritual साधनas, the whole range of साधनas beautifully brought out. Starting from कर्मयोग, you recognize the problem of ignorance and then you go to a गुरु, remove the problem of ignorance and you get freedom. Then the fifteenth मन्त्र also very significant one where the definition of आत्मा is given which शङ्कराचार्य quotes very often. With this the first chapter of the कठोपनिषत् is over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

द्वितीयाध्याये प्रथमा वल्ली

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

We have completed the first three sections of the first chapter of कठोपनिषत् and now we are entering the second chapter which also has three sections each section known as a वल्ली. So we are entering the first वल्ली of the second chapter. And in these वल्लीs यमधर्मराज is entering into more serious discussion of the आत्मस्वरूपम् which नाचिकेतस् wanted to know. In the first chapter यमधर्मराज did discuss the आत्मस्वरूपम् but it was a brief discussion. In the first chapter second वल्ली between the eighteenth and twenty-fifth मंत्र a few मंत्रs were dedicated to this topic. Then in the third वल्ली also only a few मंत्रs were on this topic. Elaborate discussion was on रथकल्पना or chariot imagery which is dealing with साधन् or preparation. So the serious discussion of आत्मस्वरूपम् we are getting in the second chapter only. And especially in the first two वल्लीs we get the main teaching of the कठोपनिषत् जीवात्मास्वरूपम् is more clearly presented and जीवात्म-परमात्म-ऐवयम् also very clearly presented in the first two वल्लीs. And the first वल्ली begins with a discussion on an important साधन्. The first two मंत्रs are dealing with spiritual preparation for gaining this knowledge. The साधन् prescribed here is nonextrovertedness of the mind, मनसः अन्तर्मुखत्वम्. An extrovert mind can only seek the अनात्मा which is सगुण, it can be absorbed only in the finite world of शब्द-स्पर्श-रूप-रस-गन्ध. So when I look outside I only

experience these five – शब्द-स्पर्श-रूप-रस-गन्ध. Whereas the उपनिषत् is revealing आत्मा as अशब्द-अस्पर्श-अरूप-अरस-अगन्ध. So how can I discover this निर्गुण आत्मा by getting lost in सगुण अनात्मा. Therefore discovering निर्गुण आत्मा requires turning the mind away from the सगुण अनात्मा. यमधर्मराज says this is the toughest job because the mind is naturally extrovert. Extrovertedness is the instinctive nature of the mind. Therefore the mind wants to see things, the mind wants to hear things, the mind wants to smell and taste, the mind runs outward like a two year old baby. And if you forcibly drag the baby and keep it on your lap it will be there for a moment and again it will run. And therefore यमधर्मराज says this very natural extrovertedness itself is a very big obstacle to a spiritual seeker which makes the spiritual journey into an uphill task. When you are climbing up a mountain the natural gravitation becomes an obstacle. Climbing down you have to only put the break, you need not push down because in the very weight of the body it will come down. So coming downwards is easier but going up I have to work against the natural pull of the gravity. Similarly in *Vedantic* pursuit we have to find the natural extrovertedness of the mind. How can you do that? The only method is discriminative power. Even though भगवान् has created instincts in us the very same भगवान् has given discriminative power also to manage the instincts, to manage the extrovertedness. How should I use that discriminative power? By knowing that whatever is outside is perishable. I should not spend my entire life hooking myself onto the perishable शब्द-स्पर्श-रूप-रस-गन्ध, the insecure external अनात्मा, no doubt I

have to live amidst the अनात्मा but my security is not in the external object, my fulfillment is not in the external object, my तृष्णा contentment is not in the external object I should get convinced. If the conviction doesn't come go out seeking for yourself, get enough kicks also, परीक्ष्य लोकान् कर्मचितान्, get maturity. Thereafter turn your attention from finite to infinite, सगुण to निर्गुण, परिचित्वा to अपरिचित्वा, प्रेयस् to श्रेयस्. If you do not listen to my warning, यमधर्मराज says, that anything outside is perishable and if you hold on to them, not only they will perish holding on to them you will also perish. This is the statutory warning. Who is going to make them perishable? Who is the department in charge? यमधर्मराज. I will destroy anything and everything other than आत्मा. Therefore if you hold on to any अनात्मा you will be in trouble. And if you don't want to be in trouble hold on to आत्मा; आत्मा is beyond my access. Come to आत्मा you are safe. This qualification is called विवेक-जन्य-वैराग्यम्, dispassion or detachment from अनात्मा born out of maturity, conviction, discrimination, wisdom. This विवेक-जन्य-वैराग्यम् alone is called अन्तर्मुखत्वम्. So thus two मन्त्रs talk about अन्तर्मुखत्वम् as the साधन and बहिर्मुखत्वम् as शोधन. With this background we will enter into the first मन्त्र.

मन्त्र 2-1-01

पराञ्चि खानि व्यतृणत् स्वयमभूतसमात्पराङ्पश्यति जान्तरात्मन् ।
कथिद्वीरः प्रत्यगात्मानमैक्षदावृत्वक्षुरमृतत्वमिच्छन् ॥ १ ॥

So यमधर्मराज here talks about a universal, natural, instinctive problem which is the extrovertedness of the mind and sense organs. Therefore he says खानि व्यतृणत् स्वयमभू-

स्वयमभूः means the creator. What did he do? **व्यतृणत्** – destroyed, afflicted. **खानि** – sense organs. So the creator destroyed, damaged all the sense organs of every human being, **पराच्चि** – by making them extrovert. So **स्वयमभूः ईश्वरः खानि व्यतृणत्** – the Lord destroyed the sense organs of every human being **पराच्चि** – by making them extrovert, seeing only the external perishable **आनात्मा**. Therefore the sense organs and the mind are eternally busy. One is never allowed to come to **वेदान्त**. That is the glory of **माया**. I am kept always busy with one external duty or the other.

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीसक्तः । वृद्धस्तावत् चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ भजगोविन्दम् ७ ॥

बालस्तावत् क्रीडासक्तः: busy. **तरुणस्तावत् तरुणीसक्तः**, **तरुणी** means wife. Busy with pacifying or pleasing the spouse. Spouse pleasing project in which nobody generally becomes successful. And somehow got married and **वृद्धस्तावत् चिन्तासक्तः**, what all I tried to achieve and successfully failed. So therefore each one comes in front of the brains screen

किमहँ साधु नाकरवम् । किमहं पापमकरवमिति ॥ तैतिरीयोपनिषत् २-४-१ ॥

I wanted to do this but I couldn't do. I did not want to do this but exactly I did that. So thus all the time the external world keeps us busy with the world not allowing me to come to **आत्मा**. And I recognize this problem so late that even if I want to turn my attention I am not capable. And therefore **यमधर्मराज** says **तरमात्** – because of this worldly preoccupation, because of this worldly engagements, endless engagements, expanding

engagements, पराङ् पश्यति – this person is permanently busy seeing the पराङ् – बाह्यप्रपञ्चः. Generally he thinks after retirement he will get time but generally one becomes more busy. Some people manage luckily. Therefore यमधर्मराज wants तरमात्, तरमात् means इन्द्रियाणाम् बहिर्मुखत्वात्, because of the extrovertedness of the senses पराङ् पश्यति – a person is preoccupied with the world. Therefore न अन्तरात्मन् – one never turns the attention to आत्मा.

कस्त्वं कोऽहं कुत आयातः का मे जननी को मे तातः ॥
भजगोविन्दम् २३ ॥

Who am I? Why am I here? From where did I come? Where am I going? Is there a purpose at all for this life? What is that purpose? Am I working to fulfill that purpose? No time to ask such questions. And therefore अन्तरात्मन् means the inner Self. न, you have to supply the verb न पश्यति. अन्तरात्मन् means अन्तरात्मानम्. This is the general rule with regard to the humanity. And every general rule has got an exception. And therefore यमधर्मराज says there are some rare people like the *Upanishadic* students who consider it worthwhile spending the time, energy, the heart in the pursuit of आत्मा. And therefore कथित् धीरः – some rare discriminative person. धीरः means नित्य-अनित्य-वस्तु-विवेकी. Because he has seen the world enough, he has seen the दोष of the world. दुःखमिश्रितत्वम् – everything in the world however pleasurable it is mixed with pain. अतृप्तिकरत्वम् – whatever one gets one will not be satisfied. And finally बन्धकत्वम् – when I learn to depend on the world for my joy dependence becomes my problem. Like

dependence causing drugs the very world is a dependence causing drug only. दुःखमिश्रितत्वम्, अतृप्तिकरत्वम् and बन्धकरत्वम् these three intrinsic defects are there in अनात्मा. The one who has discerned this defect is called धीरः. धीरः does not mean courageous person. We are not talking about the physical muscle but we are talking about the intellectual muscle which is called विवेक. So some rare विवेकीं प्रत्यगात्मानम् ऐक्षत्. He woke up, उत्तिष्ठत जाग्रत्. What did they do? however tempting the अनात्मा may be as we saw in the case of नविकेतस् who was offered so many things by यमधर्मराज and he said everything is wonderful, keep with yourself. That is called धीरत्वम्. Those people ऐक्षत् – they discovered the Self which is the witness of the अनात्मा प्रपञ्च which is ever the experiencer and never the object of experience. So प्रत्यगात्मानं कश्चित् धीरः ऐक्षत्. ऐक्षत् means got आत्मज्ञानम्. How did he accomplice that? अमृतत्वम् इच्छन् – desiring immortality. Because he knew immortality is present in आत्मा alone. In the previous chapter it was said आत्मा is the only one which is beyond the parameters of time and space. Consciousness alone is beyond time and space because in sleep even when the time and space have resolved Consciousness continues to survive. Everything else exists within the carpet of time and space. Similarly the whole world is situated, located on the carpet of time and space. How do you know? In सुषुप्ति when the time-space carpet is pulled the whole world disappears. But even after the carpet is pulled time-space folded and even after the folding of the entire creation there is one thing which is not folded which continues and that is Consciousness which is the

witness of the sleep state, which is the witness of the absence of time and space. Therefore the only one thing which is beyond time and space is Consciousness. Therefore if you want immortality then hold on to चैतन्य आत्मा. And anything else you hold on to like a drowning man catching a straw will drown along with the straw. And therefore अमृतत्वम् इच्छन् – desiring immortality this intelligence person comes to the timeless आत्मा. How to do that? आवृत्तचक्षुः – turning the mind and the sense organs away from the world, turning the attention away from the objects and turned towards the very subject. So object turned mind should be directed towards the subject. How do you do that? By using the mirror. If I want to look at my own face I look at the mirror. When I look at the mirror even though it appears as though I am looking outside really speaking when I am looking at the mirror I am looking at myself only. Similarly by शास्त्र विचार by taking to गुरु-उपदेश mirror some rare people learn to look at the subject. वेदान्त is the unique mirror which shows you yourself, the observer. आवृत्तचक्षुः literally means turning the eyes inwards. Turning the eyes is not the physical turning it means I am no more an extrovert person, I am not enamored by, I am not lost in, I am not tempted by the finite externals of the world. Continuing;

मन्त्र 2-1-02

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्ठिह न प्रार्थयन्ते ॥ २ ॥

The same idea is further reinforced in this मन्त्र. यमधर्मराज says majority of people never grow in maturity,

never learn from the kicks of life. An experience does not teach a person unless a person knows how to use the experiences to learn from. That is why experiences remaining the same some people learn but many others continue to be retarded spiritually. Physically the weight has increased, and intellectually the degrees have been added and the hair has even turned grey but in spite of these experiences many people are बाला: – still childish. In spite of their age many people are immature internally, childish internally. They never learn lessons from kicks in life. What do they do? परावः कामान् अनुयन्ति – they continue to run after one object to another sense object. First they held on to one sense object and they got the kick and they suffered, they were deserted or the sense objects perish. At least why can't they think that it is my dependence on the object that caused the problem and therefore I should learn to become independent, why can't they learn? Instead of learning this lesson what do they do? When one sense object perishes, they go to another perishable sense object. Like a person who gives up one addiction to replace it with another. Why can't I learn from one addiction? यमधर्मराज says very few learn. Therefore कामान् अनुयन्ति – they chase mirage, they have a wild goose chase in spite of repeated failures. Here काम means not desire, but sense objects, अनात्मानः. So कामान् अनुयन्ति means they run after sense objects. When we say sense objects it includes three things either an inert object or a live person or a situation. When we are attached to a living being are we attached to आत्मा of a person or अनात्मा? अनात्मा alone. If we are attached to the आत्मा, no problem because there is no question

of losing the person, there is no question of coming away from the person. Therefore our attachment to a living being is not in terms of the आत्मा but अनात्मा. That is why कृष्ण had to give a big sermon, if अर्जुन's attachment was to भीष्म's आत्मा why should he worry about killing them. Because अर्जुन is never going to kill भीष्म's आत्मा or द्रोण's आत्मा. Therefore अर्जुन's attachment was not to आत्मा but perishable अनात्मा only. Therefore they are attached to people, things and situation and they chase them. **अनुयानित** literally means chasing them. What is the their lot? Since they are living within the field of अनात्मा they are living within range of time and space. Holding on to अनात्मा means functioning within time and space. And functioning within time and space means यमधर्मराज's threat is permanently there. We don't know when he will catch, whom he will catch. Therefore these people are, **ते**, **ते** means **ते बालाः** – those childlike people, indiscriminate ones, they enter into **पाशम्** – they enter into the wide net like a hunter using the net to capture the animal, यमधर्मराज has also spread the vast net of **कालः**, time principle to capture everyone. So the **काल** net is there.

मा कुरु धन जन यौवन गर्वम् हरति निमेषात्कालः सर्वम् ॥
भजगोविन्दम् ११ ॥

कालो जगद्धक्षकः ॥ शिवापराध क्षमापण स्तोत्रम् १५ ॥

आयुर्नृयति पश्यतां प्रतिदिनं याति क्षयं यौवनम् ॥ शिवापराध
क्षमापण स्तोत्रम् १५ ॥

All our spiritual books repeatedly warn **काल** is spread all over except in one place. In religious language we call it **भगवान्**, in

philosophical language we call it आत्मा. So except भगवान्, आत्मा every other place the net of काल is spread. That is why through मार्कण्डेय story what is pointed out is he embraced शिवलिङ्गम् he got आत्मज्ञानम्. Because he and शिवलिङ्गम् become one in embracing. Similarly जीवात्म embraces परमात्म is ऐवयज्ञानम्. मार्कण्डेय story is जीवात्म-परमात्म-ऐवयज्ञानम्. The moment शिव is embraced यमधर्मराज cannot get anywhere near. So पाशम् – the net of, the snare of मृत्योः – यमधर्मराज is spread all over. They enter into the net of यमधर्मराज. Where is that यमधर्मराज? विततस्य – who is in all the fourteen लोकs. You cannot escape, go anywhere. Even in ब्रह्मलोक time principle is there.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ गीता ८-१६ ॥

कृष्ण tells अर्जुन you go to any of the fourteen लोकs time will chase you but मामुपेत्य come to Me, the आत्मा time cannot touch you. Therefore the others get into the net of यमधर्मराज. अथ – on the other hand, धीराः – the discriminative ones, who are very rare, who are very discerning, who are साधन चतुष्टय सम्पन्नाः, ध्रुवम् अमृतत्वं विदित्वा – so they come to the absolute immortality of आत्मा. It means they come to आत्मा which is an embodiment of absolute immortality. Why does यमधर्मराज say absolute immortality? Because in the scriptures there is a relative immortality which means long life. In संस्कृत it is called आपेक्षिक अमृतत्वम्. र्घुर्लोक is relatively permanent compared to भूलोक. Whereas आत्मा is ध्रुवम् अमृतत्वम् – आत्यनितक अमृतत्वम् these discerning people attain. विदित्वा

means they know, they attain. What is the advantage? इह
अधुवेषु स न प्रार्थयन्ते – having discovered the पूर्णत्वम् they do not seek anything in the perishable world. Having got the imperishable आत्मा they do not seek anything perishable in this world.

यावानर्थं उदपाने सर्वतः सम्प्लुतोढके ।
 तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ गीता २-४६ ॥

When I have got a huge lake of pure water will I go after the miserable borewells. So in life everything else becomes a bonus. The whole life becomes a bonus. Imagine that state of mind. whether you achieve or not it matters not. The relative worldly achievements and non-achievements do not disturb my inner पूर्णत्वम्. Therefore **अधुवेषु** – among the perishable objects **न प्रार्थयन्ते** – they do not seek anything at all. Continuing;

मन्त्र 2-1-03

येन रूपं रसं गन्धं शब्दान् स्पश्चांश्च मैथुनान् ।
 एतेनैव विजानाति किमत्र परिशिष्यते । एतद्दैतत् ॥ ३ ॥

In the first two मन्त्रas introduction was given by presenting an important qualification – अन्तर्मुखत्वम् or removing the obstacle of बहिर्मुखत्वम्. But remember do not take literally अन्तर्मुखत्वम्, and don't think that you have to close the eyes and the ears all the time and walk on the road. For व्यवहार the eyes have to be open, but the idea is don't get lost in that. They are required, but they are not the primary things in life. This is called अन्तर्मुखत्वम्. Now यमधर्मराज enters into आत्मरूपम्. So all the following मन्त्रas are

important मंत्रIs, one of the central sections of कठोपनिषत्. Here यमधर्मराज defines आत्मा as that because of which everything is experienced. So आत्मा is the Conscious principle because of which everything is objectified. It is the experiencer of all, It is distinct from everything that is experienced. Therefore what am I supposed to do? you take everything that you experience and negate it. The entire अनात्मा can be divided into three levels.

- 1) The external world, बाह्य प्रपञ्च. Since I am experiencing the external world, it comes under अनात्मा. Therefore I am not any one of these external objects. In fact this everybody knows, no confusion.
- 2) Then come closer to the body and ask the question is the body an object of experience. If you go by your experience the body is also an object of experience available in waking state, but not in dream and sleep. It is available for others, but for me the experiencer the body is not available. Therefore body also comes under an experienced object.
- 3) And coming closer ask the question whether the mind is the object of experience. And you will know that I am the witness of experiencer of my mind also which is available only during waking and dream and which is resolved in sleep. Therefore even the mind is a temporary object available for my transaction. Thus world is object, body is object and mind is also object, the only difference is body and mind are object only but I use them as my instrument therefore it is very close to me like the spectacle. What is the difference between spectacles

and book? Both are objects but since I am wearing the spectacles intimately it appears as though it is an integral part of the subject.

All these three are awarded by, experienced by the experiencer Consciousness is the subject. That experiencer is आत्मा. Therefore यमधर्मराज says एतद्देतत् – you are that Consciousness and not the body, not the mind, not the world.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 2-1-01, 02 & 03 Continuing;

पराञ्च खानि व्यतृणत् स्वयम्भूतस्मात्पराङ्गपृथ्यति नान्तरात्मन् ।
कथिद्वीरः प्रत्यगात्मानमैक्षादावृतवक्षुरमृतत्वमिच्छन् ॥ १ ॥

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमधुवेष्ठिण न प्रार्थयन्ते ॥ २ ॥

येन रूपं रसं गन्धं शब्दान् स्पशांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

In the first two **मन्त्र**s the teacher यमधर्मराज emphasized one important **साधन** viz., detachment or nonextrovert mind. An extrovert mind cannot get benefit from वेदान्त because it will be lost in the world of अनात्मा, it will be lost in the object, and in the process miss the very subject which is the observer of the object. So वेदान्त is a process in which the attention is shifted from the observed object to the observer subject. And unfortunately the mind cannot be absorbed in both of them simultaneously. And that is why if you try to give public talk for the first time when you give the talk you are so self-conscious, how you are going to fare, how you will be seen by other people. Thus you are so much absorbed in the talker, i.e., yourself, that your mind can never pay attention to either the subject matter or the audience. Why because the mind cannot be absorbed in both the subject and the object simultaneously. So getting absorbed in the object is losing sight of the subject. In वेदान्त we want to highlight and focus on the subject and

therefore an extrovert mind is an obstacle. And therefore यमधर्मराज said one has to get out of the extrovertedness obstacle which value alone is presented as शमादि षट्क सम्पत्ति. And having emphasized this value in the first two मन्त्रas now यमधर्मराज has entered into the subject matter from the third मन्त्र onwards. All these मन्त्रas are dealing with आत्मस्वरूपम् the nature of the आत्मा, i.e., myself. This is the question asked by नचिकेतस्. Through his third boon he wanted to know what is the true nature of oneself. And therefore begins आत्मस्वरूप teaching. Therefore all these मन्त्रas beginning from the third मन्त्र are important. In this third मन्त्र which was introduced in the last class यमधर्मराज presents आत्मा as चैतन्यस्वरूप, it is of the nature of Consciousness. So the next question is what exactly is Consciousness. According to the scriptures what is the nature of Consciousness?

- 1) Consciousness is not a part or property or product of the body,
- 2) It is an independent entity separate from the body, which pervades and enlivens the body,
- 3) It is not limited by the dimensions of the body,
- 4) It continues to survive even after the fall of the body,
- 5) That continuing Consciousness cannot transact not because it is absent but because the transacting medium is not there. Therefore this body only serves as a medium for manifestation of Consciousness.

Just as the bulb serves only as a medium for the manifestation of electricity. If the bulb is broken and the light goes away the end of the light is not the end of electricity. The end of the light is only the end of the manifestation of electricity. But even after the bulb is broken the electricity will continue. Therefore you should remember when the medium goes away the manifest becomes unmanifest, it does not end. Similarly the body-mind is like a bulb, it is a medium for the manifestation of Consciousness. In fact the manifest Consciousness is called the life principle or sentiency principle. When the body-mind-complex dissolves or perishes the manifest Consciousness is not available which is called death. Death is not the end of not Consciousness, but death is the end of the manifestation of Consciousness. And therefore after death also Consciousness continues in unmanifest form. So thus अव्यत्करूपेण सर्वत्र व्यत्करूपेण शरीरे च चैतन्यम् वर्तते. In unmanifest form Consciousness is everywhere and in manifest form Consciousness is in the media called the living being. And the scriptures point out this Consciousness is your true nature, which means this Consciousness is You, तत् त्वम् आसि. To assimilate that only I have given the example of light. Just as the light is not a part or property or product of the hand; light is an independent entity which pervades the hand; light is not limited by the dimensions of the hand; and the light which is all pervading will continue to be there even my hand is removed, the only difference being when the hand is there the light is manifest because of the reflecting medium when the hand is removed the light continues but is not manifest because

the reflecting medium is absent. So thus Consciousness is like आकाश and प्रकाश. That is why scriptures give these two examples. चैतन्य आकाश, चैतन्य प्रकाश.

Now the next question is how to own up this Consciousness. How am I to own up this nature of Consciousness? The उपनिषत् gives a method called दृष्टिविवेक, observer-observed-analysis. What am I supposed to do? Whatever I am experiencing is an object different from me and therefore keep on negating the observed ones. In the first stage of negation I dismiss the whole creation as an observed entity in the form of शब्द-स्पर्श-रूप-रस-गन्ध. The entire creation consisting of शब्दादि is an observed thing and therefore I am not the observed universe. Having crossed the first stage come to the second stage, i.e., observation of your own body. And learn to dismiss my body also as an object of experience. The only difference being the body is an intimate object of experience like the spectacles. The spectacles is so intimate to my body that I generally forget the fact that it is an object. In the same way the वेदान्त says the physical body is also like your contact lens which is an intimate object which is serving as a medium for experiencing the world. Therefore the second stage is negate the body also as an object of experience. Then we have to come to the toughest stage wherein you observe your own mind which is still more intimate than the physical body. How do you know the mind is more intimate than the body? When you go to the स्वप्न अवस्था, the dream state you have discarded your physical body but even after discarding the physical body in dream you continue to be

associated with your mind. In dream you have removed the external body, you are not functioning through the body but you continue to function through your mind indicating that mind is an inner dress. Therefore whatever you discard first is like an external कौशः and whatever you discard later is an internal instrument. So when you go to dream the physical body is discarded or it is not used, still your mind is utilized. Therefore mind is more intimate and inner medium. So focus your attention on the mind and learn to see the mind also as an object of my experience. I am aware of the mind, I am aware of the thoughts in the mind. Why even when all the thoughts are gone I am aware of the thoughtlessness of the mind. So not only am I aware of the mind but also the properties of the mind, the property being either thoughtful mind or thoughtless mind. Since I am the experiencer of the mind the mind is also an object of experience and therefore I am not that mind. Therefore the world is dismissed or disowned, the body is disowned and the mind is disowned. When all the objects are disowned what will be left out? So when all the experienced objects are disowned what is left out is the experiencer subject. You should not ask the question how to experience the subject. That is the basic question we ask. You just only tell me that I will go away now itself. Never ask the how to experience the subject. If you are going to experience the subject, the subject will becomes an object. Therefore the experiencer is ever the experiencer, हनु एव न तु हयते. Eyes are ever the seer, you can never look at your own eyes. The experiencer is never experienced. And suppose somebody asks if the experiencer is never experienced

then what is the proof it is existent. If the experiencer is never experienced how do I know the experiencer is there? उपनिषत् says, you don't require a separate experience of the experiencer because the experience of every object reveals the presence of the experiencer. I need not separately see my eyes, the eyes are revealed when I am seeing every object. But am I going to see the eyes at any time? No, I am never going to see the eyes and I am never going to attempt to see the eyes because I know every perception reveals the perceiver. Every experience reveals the experiencer. What is experienced varies but the experiencer does not vary. What is seen varies but the seer eyes are the same. The seen varies but the seer is invariable. That experiencer I which is revealed in every experience. This was beautifully conveyed in कठोपनिषत् in a very important मन्त्र प्रतिबोधविदितम् मतम् ॥ कठोपनिषत् २-४ ॥

And therefore how do you own up the Consciousness? You own up the Consciousness as I, the experiencer of the world, the body and the mind. And I am different from the world, the body and the mind and I am inherent in my body and mind. In sleep both the body and mind are resolved, but I, the Consciousness will continue. What is the difference? When the body and mind are available the world is experienced because the medium is there, and in sleep the medium is not there and therefore there is no experience but whether I experience or not I am ever existent space like Consciousness. This is called वैदान्त. यमधर्मराज tries to communicate this idea in this brilliant मन्त्र, he says येन – so by the observer Consciousness, एतेन – which

is intimately available in every part of the body as the very subject I it is available. विजानाति – a person knows or experiences everything. What do you mean by everything? रूपं रसं गन्धं शब्दान् स्पर्शान्. That is the intelligent method of classifying the world. If you are going to take every object in the world how many you have to enumerate? It will become endless. Therefore the उपनिषत् classifies the world into five principles. शब्द-स्पर्श-रूप-रस-गन्ध. शब्द means sound which is known through the ears, स्पर्श means touch which is known through the skin, रूप means colors and forms which are known through the eyes, रस means taste which is known through the tongue, गन्ध means smell which is known through the nose. And मैथुनान् means here all transactions, all interactions, especially human interactions. Literally मिथुन means a pair. मैथुन means the interactions that is happening between pair like husband-wife interaction, parent-child interaction, गुरु-शिष्य interaction etc. All these are known, विजानाति, through this independent Consciousness. Then he says किम् अत्र परिणिष्टयते – what is there in the world which is outside this Consciousness? That means everything falls within the Consciousness only. What type of Consciousness? Space like Consciousness. How do you know everything falls within Consciousness? If anything is outside Consciousness, you will never be conscious of that. If you are never conscious of that how can you talk about its existence? If you talk about the existence of anything it means you know that. Like a particular star which is twelve billion light years away and if you talk about its existence then you know it. How? Because if you don't

know it you cannot enumerate that. The very enumeration proves you know it. And you know it means it is within the scope of Consciousness. And therefore everything that is existent is known and everything that is known is within Consciousness. Then suppose you ask that there is a thing which we don't know now. If you don't know now, you are not going to talk about that. But I will know it later. Ok, if you are going to know it later then you will talk about its existence and when you talk about its existence you know it and if you know it then it falls within Consciousness. In short, everything has to fall within Consciousness. And therefore यमधर्मराज asks किम् अत्र परिशिष्टते – what is left out in the world which is outside Consciousness? In short, Consciousness is all-pervading. And then यमधर्मराज says एतद्दै तत् – this Consciousness is the आत्मा which you wanted to know through the third boon. What is the third boon?

येयं प्रेते विचिकित्सा मनुष्ये अस्तीत्येके नायमरतीति चैके ॥
कठोपनिषत् १-१-२० ॥

And later the very same third boon was refined in

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रारमात्कृताकृतात् ॥ कठोपनिषत् १-२-१४ ॥

Thus two times you asked about that आत्मा. This Consciousness is that आत्मा. In fact आत्मा is ever the subject. Therefore अहम् आत्मा अस्मि. Continuing;

मन्त्र 2-1-04

स्वप्नान्तं जागरितान्तं चोभौ येनानुपृश्यति ।

महानं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

In the previous मन्त्र यमधर्मराज used the method of हठश्चयविवेक – subject-object-discrimination. And by this method he revealed आत्मा as the eternal subject. Now the very same आत्मा is going to be revealed as the अवस्थात्रय साक्षि – that which is the witness of all the three states of experience, viz., जाग्रत् स्वप्न and सुषुप्ति अवस्था. What is the uniqueness of जाग्रत् अवस्था? The waking state is that state in which I experience the external world through the mind. whereas स्वप्न अवस्था is that state in which I experience the internal world projected by the mind. In both I experience the world, one is the objective world outside and the other is the subjective world inside. The mind watches the world outside during waking state and in the dream state I watch the internal world which is recorded and activated during dream. All this we saw in तत्त्वबोध.

जाग्रदवस्थायां यद्युष्टं यद् श्रुतम् तज्जनितवासनया निद्रासमये यः प्रपञ्चः प्रतीयते सा स्वप्नावस्था ।

And the beauty is in both the states of experience we have got distinct time, space and objects.

1) विषय भेदः: In जाग्रत् अवस्था the objects are distinct. They are made up of five elements, it is भौतिक विषयाः. Whereas in स्वप्न अवस्था the objects are not made out of the five elements, but they are made of your own thoughts, it is वासनामय सिंहः, वासनामय वृक्षाः. So the tree in the dream is not made out of the five elements, it is made out of your own thoughts. Therefore the objects are different.

2) काल भेदः. And then the times is also different. In जाग्रत् अवस्था you have got one scale of time. In स्वप्न अवस्था you have got a different scale. In five minutes dream you get children and grandchildren also. Because स्वप्न काल is different from जाग्रत् काल. Therefore विषय भेदः, काल भेदः:

3) देश भेदः. The space is also different. You see the whole dream in your head only. How much space is there in the head? I don't think it is too much empty, but within that empty space you watch the sky, stars, the sun, moon, mountains and rivers etc. That means you have got a different space scale.

What is common to both? देश, काल and वरतु are different, the only common factor is the observing Consciousness. Who is that observing Consciousness? Don't search! I am the observing Consciousness. The time scale varies, the space scale varies, the objects vary but I, the observing Consciousness does not vary. Therefore time comes and goes, space comes and goes, but I do not come and go, therefore I am beyond the arriving and departing time-space paradigm or parameter. So देश-आतीत चैतन्यम्, काल-आतीत चैतन्यम्. In short, अवस्थात्रय-साक्षि चैतन्यम्. How do you know that time and space come and go? Because when you go to deep sleep state जाग्रत् काल is also gone, स्वप्न काल is also gone, in सुषुप्ति there is no काल at all. That is why in deep sleep you don't know how much you have slept. When you know you have over slept? After waking up. You know you have over slept only after waking up. In sleep there is no देश or काल. And this देशकाल रहित अवस्था called the सुषुप्ति also is observed by

whom? I, the Consciousness am the experiencer of सुषुप्ति also. And that I is the आत्मा. Therefore यमधर्मराज says येन – by this observer Consciousness alone, by this witness Consciousness alone, by this साक्षि चैतन्यम् alone, अनुपश्यति – a person experiences, awares, स्वप्नान्तम् – स्वप्नं पदार्थान्, all the objects of dream, स्वप्नं विषयान् which consists of three things स्वप्नं देशं, स्वप्नं कालं and स्वप्नं वस्तु. And not only that the same Consciousness alone witnesses जागरितान्तं च – जागरित पदार्थान् which consists of जाग्रत् देश, जाग्रत् काल and जाग्रत् वस्तु. उभौ – both of them. And you have to add the absence of both of them in sleep. So the same Consciousness witnesses the presence of both of them as well as the absence of both of them. It is like emptying the hall. When you empty the hall you say there is nothing in the hall. The hall is empty. If anybody says the hall is empty it means his head is empty. The वेदान्त asks the question how do you know the hall is empty. To illumine the emptiness of the hall you require light. If there were no light you can never say the hall is empty. Similarly in sleep if you are saying everything is emptied remember emptiness means pure Consciousness. Whenever there is a thoughtless state it is nothing but pure Consciousness. It is not an empty mind. Mind can never be empty. Mind is always pervaded by Consciousness just as the hall is pervaded by the light. We have got only two possibilities. Either light plus object or light minus object, whether the objects are there or not, light is always there. How do you know light is always there? Because of the light alone you are able to talk about the presence of object as well as the absence of object. Similarly in sleep also Consciousness is

there. What is the size of that Consciousness? महान्तम्. Don't think Consciousness is located in your brain. If Consciousness is located in brain it will be as big as brain. Therefore it is not located in brain, therefore महान्तम् – it is big. How much big? Is it mountain big? Is it planet big? Is it Sun big? The उपनिषत् says विभु महान्तम् – infinitely big, all-pervadingly big. So विभु महान्तम् – न तु आपेक्षिक महत्वम् परन्तु आत्यनितक महत्वम्, it is not relatively big but it is absolutely big. Because the word big is a relative word. So विभु महान्तम् means it is infinite. And such an आत्मा, आत्मानम् – such an infinitely big आत्मा, मत्वा – you have to know. In what form? Not as an object but you have to know it as I, the very subject. So मत्वा means अहम् इति ज्ञात्वा. So neither look inside or outside. आत्मा is neither inside you nor outside you but it is you. Our problem is for some time we look for आत्मा outside thereafter we start looking for आत्मा inside. It is neither within you nor outside you, but it is you. Therefore how do you know the आत्मा? I am the आत्मा. इति मत्वा धीरः – that discriminative person. Because it requires a very sensitive mind as it requires to drop the objectification tendency. Because always we want to experience the आत्मा. Will it come one day? We always wait for आत्मा to come. That waiting tendency should be dropped and for that you require a very subtle mind. If that subtle mind is not there he will say I have studied all the उपनिषत् and now I am practicing intense meditation and hope that one day that आत्मा will come and I will have a direct दर्शनम् of आत्मा. In fact that person is in an eternal trip, no गुरु can help him, only भगवान् has to take him off. Because I am waiting for myself. You can wait for anyone

except one. Never wait for yourself. Therefore if at all you practice meditation it should be I don't look for आत्मा experience because I am the आत्मा. I don't look for आत्मा experience but I, the experiencer am आत्मा. Repeating this is *Vedantic* meditation. Therefore धीरः means a very discriminative, discerning person, मत्त्वा means he gains the knowledge. Then what is the benefit? The benefit is न शोचति – thereafter you will never have sorrow in life. All sorrows are because you don't know who you are. And once you know there is no scope for sorrow. So where knowledge is there cannot be sorrow.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 2-1-03 & 04 Continuing;

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्देहं तत् ॥ ३ ॥
स्वप्नान्तं जागरितान्तं चोभौ येनानुपृश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

From the third मन्त्र यमधर्मराज begins his teaching of आत्मा, the real nature of everyone which आत्मा निविकेतस् wanted to know through the third boon. This आत्मस्वरूपम् was present as चैतन्यम्, the pure Consciousness in these two मन्त्रs number three and four. To reveal this चैतन्यस्वरूपम् यमधर्मराज used उद्दृश्यविवेक in the third मन्त्र. And अवस्थात्रयविवेक in the fourth मन्त्र. By उद्दृश्यविवेक we mean that आत्मा is revealed as the eternal subject which is different from every experienced object. And by this method the world is negated as an object, body is negated as an object, even mind is negated as an object and that witness principle which is aware of all these three that witness I which is the Conscious principle is आत्मा. And from this we know that आत्मा is ever the experiencer I, and never an experienced object internally or externally. This method is called उद्दृश्यविवेक – subject-object-analysis. And the method used in the fourth मन्त्र is called अवस्थात्रयविवेक which is only an extension of उद्दृश्यविवेक and in this method the teacher says that आत्मा is the experiencer of all the three states of experience. And since आत्मा is the witness of all the three आत्मा is different from all

these three. And therefore आत्मा is not an object falling within जाग्रत् देश and जाग्रत् काल and आत्मा is not falling within स्वप्न देश and स्वप्न काल, in fact आत्मा is different from देश, काल limitation. In fact time and space arise in आत्मन् and during deep sleep state time and space resolve in आत्मा. And therefore आत्मा is the substratum of time and space and that आत्मा I am. So thus अहम् अवस्थात्रय-साक्षि चैतन्य रूपेण देश-काल-अतीत चैतन्य रूपेण सर्वदा भवामि. This is the knowledge of आत्मा. Having said this much in these two मन्त्रs यमधर्मराज gives further details regarding the nature of this आत्मा which we will see now.

मन्त्र 2-1-05

य इमं मध्वदं वेद आत्मानं जीवमनितकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

The following मन्त्रs from मन्त्र five onwards the ideas conveyed are highly technical ideas some of which we have seen in the introduction of तत्त्वबोध. If you remember the topics of तत्त्वबोध it will be easier to understand these मन्त्रs and if you don't remember you can try to go back and refresh your memory. I will try to present these technical मन्त्रs in as simple manner as possible. So there in तत्त्वबोध we have seen certain technical aspects which I will summarize first then it will be easier to understand. There we had seen that even though आत्मा is pure Consciousness which is all-pervading, this all-pervading Consciousness expresses through matter. Consciousness is one all-pervading principle but this all-pervading Consciousness is capable of expressing through matter or manifesting through

matter. This manifestation or expression of Consciousness through matter medium is called by the name reflected Consciousness, प्रतिबिम्ब चैतन्यम् or आभास चैतन्यम् or चिदाभास. The original Consciousness is called बिम्ब चैतन्यम्. In तत्त्वबोध we used the words OC and RC with a big chart. OC means original Consciousness, बिम्ब चैतन्यम्. RC means reflected Consciousness or manifest Consciousness or expressed Consciousness, प्रतिबिम्ब चैतन्यम्. There in तत्त्वबोध it was pointed out that OC is only one, but RC will be as many as the reflecting media (RM). And if there are more RM there will be more reflection like your face getting reflected in many mirrors. If I have three mirrors I won't have three original faces, the original face will be only one, otherwise I will become शत्रुणि. Thank god my original face will be only one but reflected faces will be as many as the reflecting media. So OC expressed in RM is equal to RC. Therefore if there is RM1 there will be RC1, RM2 RC2, as many RMs are there so many RCs will be there. The quality of RC will depend upon the RM. If the mirror is a dull mirror the reflection will be dull. If the mirror is a bright mirror the reflection will be bright. If the mirror is a convex mirror your face will be flat. If the mirror is a concave mirror it will be elongated even though the original one will remain निर्विकार कूटस्थम्. There we divide the entire material universe into three pairs. Three belonging to the individual, i.e., microcosmic three, व्यष्टित्रयम् and three belonging to the macrocosm समष्टित्रयम्. All are matter principle. Therefore three in the व्यष्टि, three in the समष्टि, we have got three pairs and in all these three pairs Consciousness can manifest or

express and therefore we can have three pairs of reflected Consciousnesses. Thus we have got six reflected Consciousnesses. Six RCs, OC only one.

OC	RC
Original Consciousness, बिम्ब चैतन्यम्	Reflected Consciousness or manifest Consciousness or expressed Consciousness, प्रतिबिम्ब चैतन्यम्

शरीरम् (RM)	व्यष्टि (RC)	प्रपञ्च (RM)	समाप्ति (RC)	Pair
स्थूल (RM1)	विश्व (RC1)	स्थूल (RM4)	विश्वाद् (RC4)	the grossest pair
सूक्ष्म (RM2)	तैजस (RC2)	सूक्ष्म (RM5)	हिरण्यगर्भ (RC5)	the intermediary pair
कारण (RM3)	प्राज्ञ (RC3)	कारण (RM6)	ईश्वर (RC6)	the subtlest pair

What are they? At the individual level the three layers are called स्थूल शरीरम्, सूक्ष्म शरीरम् and कारण शरीरम्, physical, subtle and causal body respectively. The physical body is that which can be experienced by me as well as the

others. My physical body I am able to experience and you are able to experience. So रूपांतरा is available for both. When it comes to the subtle body consisting of mind, thoughts, emotions, knowledge, ignorance, feelings, in short, my subtle body is known and experienceable to me but you cannot see my subtle body. You cannot see my subtle body but I can intimately experience my subtle body. In fact that is the problem for the teacher. I don't know whether you are understanding or not, that you only know. I have to be all the time optimistic to continue as a teacher assuming that you are able to follow. Therefore subtle body is a subtle matter which is available only for oneself. the third layer of body is the causal body which is the dormant personality of the mind which is neither knowable to me nor to the others. I do not know how my mind will turn tomorrow. So what is causal body? It is the subtlest layer of material personality which is dormant now, therefore no one can know, but it can be known only when it comes to manifestation. So thus रूपांतरा-सूक्ष्म-कारण शरीरत्रयम् and Consciousness manifests through all these three. We have got a particular name for each one. When Consciousness is fully expressing through the physical body it is called the waker-Consciousness, विश्व. The OC manifesting through रूपांतरा शरीरम् (RM1) is called विश्व (RC1). When the very same Consciousness is fully operating through सूक्ष्म शरीरम् which happens during our dream. Because during dream we are only operating through our mind, thoughts and emotions, and the very same Consciousness expressing through सूक्ष्म शरीरम्, RM2, is called RC2, तैजस. Similarly the very same

Consciousness when it is expressing through the dormant causal body, when we are in sleep state which is illumining the total blankness of the sleep state that blankness illuminating Consciousness functioning through कारण शरीरम्, the causal body is called प्राज्ञः. Therefore RM1, RM2, RM3, RC1 RC2, RC3. All these three are one OC alone expresses in these three levels. Correspondingly we have got the total matter medium also. स्थूल प्रपञ्च is the total gross universe which is parallel to the स्थूल शरीरम्. Similarly सूक्ष्म प्रपञ्च corresponding to सूक्ष्म शरीरम् and कारण प्रपञ्च corresponding to कारण शरीरम्. This we can name RM4, RM5, RM6, and the very same Consciousness principle manifests through these three also. When it is manifesting or reflecting in the total gross universe it is called विश्व चैतन्यम्, the cosmic person otherwise called वैश्वानर. And when the very same Consciousness is expressing through the total subtle universe समष्टि सूक्ष्म प्रपञ्च it is called हिरण्यगर्भ, RC5. And when the very same Consciousness is manifesting through समष्टि कारण प्रपञ्च at the time of प्रलयम् when the whole universe is resolved like the individual sleep, when there is a cosmic sleep called प्रलयम् the whole universe goes to the dormant कारण अवस्था and the Consciousness manifesting in that कारण प्रपञ्च is called ईश्वर or अन्तर्यामि. So विश्व तैजस प्राज्ञ at micro level, विश्व हिरण्यगर्भ ईश्वर at macro level, all these six are reflected Consciousness. यमधर्मराज in these following मन्त्रs wants to point out that one OC alone is expressing in the form of all the six RCs. So आत्मचैतन्यम् एव विश्व रूपेण विश्व रूपेण, आत्मचैतन्यम् एव तैजस रूपेण हिरण्यगर्भ रूपेण, आत्मचैतन्यम् एव प्राज्ञ रूपेण ईश्वर रूपेण. In

short, चैतन्यम् एव सर्वम्. This vision is called सर्वात्म भावः. This vision of one Consciousness alone is in the form of all the जीवs as well as ईश्वर and is called सर्वात्म भावः and this सर्वात्म भाव is the essence of the मन्त्रs from five to ten. In this the fifth मन्त्र points out that आत्मा alone is in the form of प्राज्ञ and ईश्वर. प्राज्ञ and ईश्वर pair is none other than this आत्मा. Then in मन्त्रs six, seven and nine यमधर्मराज says one चैतन्यम् alone is in the form of the middle pair – तैजस and हिरण्यगर्भ. In the eighth मन्त्र says the same आत्मा alone is the form of the grossest pair – विश्व and वियाट्. The tenth मन्त्र is the winding up of the सर्वात्म भाव by which यमधर्मराज points out that one Consciousness alone is in the micro as well as macro, in the individual as well as the total. Exactly like saying one water alone is there behind a small as well as the vast ocean also. The truth of the wave as well as the ocean is water. Similarly, the truth of the micro and macro is Consciousness. Who is that Consciousness? I am that Consciousness. Once you understand this you can say I am everything – अहम् एव इदं सर्वम्.

मतो नान्यत् किञ्चिदत्रास्ति विश्वं सत्यं बाह्यं वस्तुमायोपविलापं ।
आदर्शान्तर्भासमानस्यतुल्यं मरयद्दैते भाति तस्माच्छ्वोऽहम् ॥
आत्मपञ्चकम् ४ ॥

I alone am in the form of all the जीवs as well as the ईश्वर also. This is the essence of the following six मन्त्रs. Now we will go to मन्त्र five where the essence is आत्मा alone is both ईश्वर as well as प्राज्ञ. So the उपनिषत् says यः आत्मानम् अन्तिकात् वेद – this seeker, मुमुक्षु, जिज्ञासु, the qualified student comes to know, recognizes, realizes, discerns, understands the आत्मा, the

original Consciousness intimately as himself. अनिकात् means अभेदेन, that आत्मा is myself, it is not an object, but it is the very subject itself. Not only does he know the आत्मा but he also knows that one आत्मा alone is in the form of ईश्वर also as well as प्राज्ञ. When I say ईश्वर it is a technical word which means the original Consciousness reflected in total कारण प्रपञ्च. कारण प्रपञ्च प्रतिबिम्बित चैतन्यम् कारण प्रपञ्च has got another technical name called माया. Therefore माया प्रतिबिम्बित चैतन्यम्. Therefore in तत्त्वबोध it was defined

मायोपाधि: सन् ईश्वर इत्युच्यते ॥ तत्त्वबोध १०-३ ॥

Therefore ईशानम् वेद – he knows RC6, to be none other than ईश्वर; remember ईश्वर is always reflected Consciousness. What is the glory of ईश्वर? He is not reflected in a tiny individual medium, it is reflected in the समष्टि. Not only in the समष्टि, in the subtlest form of समष्टि because it is कारण प्रपञ्च. Since ईश्वर's medium is the vastest and subtlest the reflection will be the brightest. And therefore ईश्वर happens to be the brightest reflection. Whereas we are the smallest and the grossest full of inferiorities. And therefore we are like the electricity expressing through a nightlamp. Even though the electricity is one when the lamp is a nightlamp the light is only that much. But when the very same electricity is manifesting through the powerful spotlight is brightest. So the difference is not in the electricity but it is in the medium of manifestation. Therefore ईश्वर. What type of ईश्वर? भूतभव्यस्य ईशानम् – that आत्मा alone is the Lord of भूत and भव्य – the past and the future; you supply the present also. The Lord of the past, present and the future. Not

only is it RC6 at the macro level and the very same Consciousness is at the micro level also जीवम् – in the form of जीव also. Here जीव represents प्राज्ञ, कारण शरीर प्रतिबिम्बित चैतन्यम्. Both ईश्वर, कारण प्रपञ्च प्रतिबिम्बित चैतन्यम् and प्राज्ञ, कारण शरीर प्रतिबिम्बित चैतन्यम् are one आत्मा only. And when the very same आत्मा appears as a small जीव because of the limitation of the reflecting medium the जीव becomes a limited entity and because of it becomes a sufferer. Why he becomes a sufferer? Because of the limitation of the reflecting medium. Just as when you go to dream and take a miserable dream body along with the miserable dream body you also suffer. Even though you are comfortably lying down on the bed without any problem, when you take a smaller medium you become a sufferer. And similarly प्राज्ञ जीव becomes मध्वदम् – कर्मफल भोक्ता, संसारि. मधु means कर्मफलम्. अटः means consumer or experiencer. Therefore मधु अटः means कर्मफल भोक्ता. And कर्मफल भोक्ता is संसारि, प्राज्ञ जीव. And this wise man understands that both the प्राज्ञ संसारि as well as ईश्वर are the unreal manifestation, reflections of one आत्मा alone. Thus the one who knows ततः न विजुगुप्सते – after gaining this knowledge the seeker does not feel insecure. जुगुप्सा means desire for security. All the time working for security. And however much you get your sense of insecurity never goes away. What is the benefit of this knowledge? Your sense of insecurity goes away, even though you possess nothing. So once knowledge is there you possess nothing you will have security. If this knowledge is not there whatever you possess you will feel insecure. Therefore मोक्ष is

freedom from this sense of insecurity because insecurity is a sense in your mind. Therefore न विजुगुप्सते न गोपायितुमित्तति. Then यमधर्मराज says एतद्देतत् – this pair of प्राज्ञ and ईश्वर is none other than the आत्मा which you asked for. So one आत्मा alone appears in the form of the creator ईश्वर and the created जीव also. One आत्मा alone is playing the drama.

विश्वं पृथ्यति कार्यकारणतया स्वस्वामिसंबन्धतः शिष्याचार्यतया
तथैव पितृपुत्राद्यात्मना भेदतः । स्वप्ने जाग्रति वा एष पुरुषो
मायापरिश्रामितः ॥ श्रीदक्षिणामूर्तिं स्तोत्रम् ८ ॥

So one आत्मा alone has the drama of the protector-protected, the creator-created, and that one behind both is I myself. एतद्देतत् – this is the आत्मा. Continuing;

मन्त्र 2-1-06

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपृथ्यत । एतद्देतत् ॥ ६ ॥

So another very technical मन्त्र. You will have to remember a lot of तत्त्वबोध here. In this मन्त्र यमधर्मराज points out that one आत्मा alone expresses in the form of both हिरण्यगर्भ, the Consciousness expressing in the total subtle, सूक्ष्म प्रपञ्च and तैजस, the Consciousness expressing in the सूक्ष्म शरीरम्. Now the उपनिषत् describes the हिरण्यगर्भ in this मन्त्र first. Who is हिरण्यगर्भ? हिरण्यगर्भ consists of two parts. The RM and RC. RM is the total subtle creation. now यमधर्मराज points out how हिरण्यगर्भ was born. The birth of हिरण्यगर्भ. हिरण्यगर्भ consists of two portions – subtle universe

and the reflection in that. So how was the subtle universe born? The subtle universe was born out of the causal universe. How was the causal universe born? The causal universe is never born. It was there even at the time of प्रत्ययम् also. कारण प्रपञ्च was there even at the time of प्रत्ययम्, the stage before creation also. And if the causal universe was there what about the reflection? Wherever the RM is there the RC also must be there. Therefore when causal universe was there the reflection also must be there. What is the name of that reflection? Consciousness reflected in causal universe is ईश्वर. Therefore during प्रत्ययम् causal universe was there, the reflection was there and the reflection is called ईश्वर, that ईश्वर was existing during प्रत्ययम्. Then what happened? At the appropriate time the causal universe after slightly grossified, evolved into the subtle universe. कारण प्रपञ्च got converted into सूक्ष्म प्रपञ्च which is partially grossified form. सूक्ष्म प्रपञ्च is grosser than कारण प्रपञ्च and सूक्ष्म प्रपञ्च is subtler than स्थूल प्रपञ्च. So thus सूक्ष्म प्रपञ्च is in between कारण and स्थूल. And this सूक्ष्म प्रपञ्च was born out of कारण प्रपञ्च or ईश्वर. The moment सूक्ष्म प्रपञ्च is born then automatically the reflection gets formed in it. That reflection is called हिरण्यगर्भ. Therefore technically हिरण्यगर्भ was born out of ईश्वर, सूक्ष्म प्रपञ्च was born out of कारण प्रपञ्च. How did that ईश्वर create this हिरण्यगर्भ? The उपनिषत् says that ईश्वर created हिरण्यगर्भ by तपस्. In मुण्डकोपनिषत् it was said

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः । तस्मादेतद्ब्रह्म नाम रूपमननं च जायते ॥ मुण्डकोपनिषत् १-१-४ ॥

तपसा चीयते ब्रह्म ततोऽन्नमाभिजायते ॥ मुण्डकोपनिषत् १-२-८
॥

The word तपस् was used in मुण्डकोपनिषत् that word तपस् should be brought in here. ईश्वर created हिरण्यगर्भ through तपस्. What is the तपस् of ईश्वर? In मुण्डकोपनिषत् we saw तपस् is nothing but mere सङ्कल्प मात्रेण, by mere wish ईश्वर created हिरण्यगर्भ. Just as we create our dream without any effort, सङ्कल्प मात्रेण because all the raw material for dream is very much there in the mind in the form of वासना रूपेण, just like that I can create. Similarly

मायावीव विजूम्भयत्यपि महायोगीव यः स्वेच्छ्या तरमै
श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ श्रीदक्षिणामूर्ति स्तोत्रम् २
॥

Therefore the मन्त्र says यः तपसः जातम् – हिरण्यगर्भ is born out of the तपस् or सङ्कल्प of ईश्वर. ईश्वरस्य तपसः जातः हिरण्यगर्भः: अद्भ्यः पूर्वम् अजायत. There are two पूर्वम्. The first पूर्वम् must be understood as the eldest form of creation or the eldest son. ईश्वर's eldest son is हिरण्यगर्भ. He is the first born, प्रथमजः: Therefore पूर्वम् means प्रथमम्. And then अद्भ्यः पूर्वम् अजायत. The word अद्भ्यः represents the five gross elements, पञ्च स्थूल भूतानि. Literally अद्भ्यः means water which represents all the five gross elements. And the five gross elements represent the total gross universe, स्थूल प्रपञ्च. From water you should go to five gross elements, from five gross elements you should go to the total gross universe. And from the total gross universe you have to go to the विराट् principle. Because विराट् is none other than Consciousness expressed

through स्थूल प्रपञ्च. Therefore water is equal to five gross elements is equal to the total gross universe is equal to विराट्. And the उपनिषत् says अदृश्यः पूर्वम् – हिरण्यगर्भ is born before the birth of विराट्. Because विराट् represents the gross universe, विराट् represents the subtle universe. Gross universe comes later, subtle universe comes before. Therefore now who is हिरण्यगर्भ? We have got two descriptions. हिरण्यगर्भ is born out of ईश्वर by mere wish. And secondly हिरण्यगर्भ is born before the birth of विराट्. गुहां प्रविश्य तिष्ठन्तम् गुहा means here the individual सूक्ष्म शरीरम् which indicates the very same हिरण्यगर्भ, the reflected Consciousness which is in the total subtle universe is present in the individual subtle body also. Because if it is there in the total subtle universe it must be there in the subtle body also. Whatever is in macro must be in micro. Therefore गुहां सूक्ष्म शरीरम् प्रविश्य तिष्ठन्तम् – the very same Consciousness is present in the subtle body also but with a different name – तैजस रूपेण तिष्ठन्तम्. At the macro level it is हिरण्यगर्भ, at the micro level it is तैजस. Thus there is हिरण्यगर्भ and तैजस at the macro and micro level. And this हिरण्यगर्भ alone भूतेभिः – surrounded by the gross bodies, elements. यः व्यपृश्यत – a wise man understands both the हिरण्यगर्भ and तैजस, एतद्दै तत् – and these हिरण्यगर्भ and तैजस are none other than the original Consciousness, which is you. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 2-1-06 Continuing;

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत । एतद्दै तत् ॥ ६ ॥

In these technical मन्त्रs beginning from the fifth मन्त्र upto the tenth यमधर्मराज is presenting सर्वात्म भाव ब्रह्मन् which means one ब्रह्मन् चैतन्यम् alone is expressing through the microcosm or the individual as well as through the macrocosm, the total. समष्टि उपाधि द्वारा व्यष्टि उपाधि द्वारा अपि एकम् चैतन्यम् एव आति. This microcosm is divided into three levels – स्थूल, सूक्ष्म कारण शरीरम्. Macrocosm is equally divided into three – स्थूल, सूक्ष्म कारण प्रपञ्च. And one चैतन्यम् itself manifests through all these six media or instruments. This we can reduce into three pairs.

स्थूल शरीरम् - स्थूल प्रपञ्च – the grossest pair.

सूक्ष्म शरीरम् - सूक्ष्म प्रपञ्च – the intermediary pair.

कारण शरीरम् - कारण प्रपञ्च – the subtlest pair.

When the चैतन्यम् manifests through each pair the चैतन्यम् is given a special name also. When it is expressing through the subtlest pair the चैतन्यम् is called प्राज्ञ and ईश्वर. Thus यमधर्मराज wanted to point out that प्राज्ञ and ईश्वर are none other than the ब्रह्मचैतन्यम्. This was talked about in मन्त्र five. Now in मन्त्र six, seven and nine the intermediary pair is taken, i.e., सूक्ष्म शरीरम् and सूक्ष्म प्रपञ्च and यमधर्मराज wants to establish that the very same Consciousness alone manifests

through the सूक्ष्म शरीरम् and सूक्ष्म प्रपञ्च. And this intermediary pair is given another name – तैजस and हिरण्यगर्भ. So both तैजस and हिरण्यगर्भ are none other than the ब्रह्मचैतन्यम्. This was pointed out in the sixth मन्त्र which we saw in the last class. Now we are going to enter the seventh मन्त्र which also reveals the same idea – तैजस रूपेण हिरण्यगर्भं रूपेण च एकम् चैतन्यम् एव भाति.

मन्त्र 2-1-07

या प्राणेन संभवत्यदितिरैवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्वर्जायत । एतद्दै तत् ॥ ७ ॥

देवतामयी – that deity which consists of all the देवताः, presiding deities, समस्ति देवताः, **प्राणेन सम्भवति** – is born in the form of हिरण्यगर्भ. So the total deity alone is born in the form of हिरण्यगर्भ. Now here we have to remember lot of तत्त्वबोध portion. What is the definition of हिरण्यगर्भ? हिरण्यगर्भ is the Consciousness which is expressing through the total subtle body or the total subtle universe. We know that the subtle body consists of seventeen organs.

पञ्च ज्ञानेनिद्रयाणि – five sense organs of knowledge,

पञ्च कर्मेनिद्रयाणि – five sense organs of action,

पञ्च प्राणाः – the five-fold physiological system, प्राण, अपान, व्यान, उदान and समान्,

मनः – the emotional faculty,

ब्रुद्धिः – the rational or intellectual faculty.

If these seventeen faculties are there in every individual सूक्ष्म शरीरम् in the macrocosm, i.e., the total, all these seventeen faculties must be there in total measure. Because the समष्टि should have not the faculty of one individual but all the faculties of all the individuals put together. And therefore total sensory power must be there, total कर्मनिद्रय power must be there. In fact each faculty must have the corresponding totality in हिरण्यगर्भ, the समष्टि. Now if you take one organ, i.e., the organ of eye alone. This is called इन्द्रियम् (the organ) in the individual. In the macrocosm the very same perceptive power must be in total measure and the corresponding totality is called देवता. So इन्द्रियम् is at the micro level and देवता is at the macro level. We have seventeen organs and therefore at the total level seventeen देवताःs must be there. And for each देवता a name is given which we saw in तत्त्वबोध.

श्रोत्रस्य दिग्देवता । त्वचो वायुः । चक्षुषः सूर्यः । रसनाया वरुणः ।
घाणस्य अश्विनौ । इति ज्ञानेनिद्रियदेवताः । Similarly for कर्मनिद्रयाः also देवताः. So if सूक्ष्म शरीरम् has got seventeen organs सूक्ष्म प्रपञ्च will have seventeen देवताः. And therefore हिरण्यगर्भ is defined as a lord consisting of all the देवताः put together. Just as सूक्ष्म शरीरम् all the organs put together, the सूक्ष्म प्रपञ्च is all the देवताः put together. This समष्टि देवता is called हिरण्यगर्भ. Therefore हिरण्यगर्भ gets the title देवतामयी. And this देवतामयी हिरण्यगर्भ consisting of all the देवताः, presiding deities is born in the form of प्राण. In the first line the word प्राण means हिरण्यगर्भ. Why हिरण्यगर्भ is known as प्राण? Even though हिरण्यगर्भ is all the देवताः put together, among all the देवताः प्राण देवता is considered to be the most important देवता.

Why so? Because if any organ is not functioning we can manage. In बृहदारण्यकोपनिषत् a story is said that every organ wanted to find out who is more important. And therefore each organ went out of the individual one by one for some time thinking that without that organ the person cannot survive and after the leave when the organ comes and finds out that this person though devoid of that organ he happily could managed. Then finally प्राण decided to go out, it did not go out.

अथ ह प्राण उत्क्रमिष्यन्यथा महासुह्यः सैन्धवः
पद्वीशशङ्कूञ्जसंवृहेदेवं हैवेमानप्राणान्संवर्हं ते ॥
बृहदारण्यकोपनिषत् ६-१-१३ ॥

When प्राण was about to go then the individual was about to die. We can survive without the other organs but without प्राण we cannot survive. That is why in deep sleep even all the other organs resolved, ज्ञानेन्द्रियs, कर्मेन्द्रियs, emotional faculty, rational or intellectual faculty none of them function, even ego is not there when we are asleep, but even when everything is resolved प्राण functions. What is the proof? We are not disposed off. That is the proof. From that it is very clear that प्राण is the most important देवता and therefore हिरण्यगर्भ is known by the name प्राण देवता. So this समष्टि देवता is born in the form of प्राण, the हिरण्यगर्भ देवता. This हिरण्यगर्भ देवता which is nothing but the Consciousness at the समष्टि सूक्ष्म प्रपञ्च level is very much there at the individual सूक्ष्म शरीर level also. Therefore the उपनिषत् says गुहां प्रविश्य तिष्ठन्तीम्. Here गुहा means the individual. स्थूल शरीर गुहा or हृदय गुहा we can take. So this macrocosm हिरण्यगर्भ is present in the व्यष्टि, the

individual, सूक्ष्म शरीरम् also. When it is present in the individual it is called तैजस रूपेण गुहां प्रविष्य तिष्ठन्तीम्. This तैजस is given another special name अदिति: – experiencer of the world. तैजस alone through the mind and the sense experiences the external world and therefore तैजस is called अदिति:, भोक्तृ जीवः. It is derived from the वृआद् भक्षणे, आदनात् अदिति:. The one who consumes through all the sense organs. Five types of food are consumed शब्द – varieties of sound through the ears, रूप – forms and colors though the eyes, similarly those nose, tongue, skin. Through the five holes of ज्ञानेनिद्रयाः the तैजस consumes, therefore it is called अदिति:. And this तैजस भूतोभिः व्यजायत – this तैजस-हिरण्यगर्भ micro-macro pair is born along with the five subtle elements. It is विराट् we refer to the gross element but when it is हिरण्यगर्भ we refer to the subtle element. And this तैजस-हिरण्यगर्भ pair is also एतद्वै तत् – none other than the pure Consciousness. Now we shall see the ninth मन्त्र first and then we shall take up the eighth मन्त्र because six, seven and nine are all talking about हिरण्यगर्भ, therefore all हिरण्यगर्भ मन्त्राः we will see together.

मन्त्र 2-1-09

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वेऽपितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

This मन्त्र also is describing हिरण्यगर्भ only. In the seventh मन्त्र we saw हिरण्यगर्भ consists of many देवताः. Therefore the उपनिषत् points out that every देवता depends upon हिरण्यगर्भ for its survival. Because every देवता is a part of हिरण्यगर्भ, हिरण्यगर्भ is total, every देवता is a part, a part has

to depend upon the whole for its survival. Just as the wave depend upon the ocean for its survival. And the wave rises, rests and dissolves into the ocean. In the same way every देवता is born out of, rests in and resolves into हिरण्यगर्भ. That is why हिरण्यगर्भ has got another name सूर्य-आत्मा, that which is inherent in everyone. The total is inherent in every individual. That is why in श्रीक्षावल्ली of तैतिरीयोपनिषत् we will be getting a beautiful description

वातपतिश्कृष्टिः । श्रोत्रपतिर्विज्ञानपतिः । एतततो भवति ।
आकाशशरीरं ब्रह्म । सत्यात्म प्राणारामं मन आनन्दम् ।
शान्तिसमृद्धममृतम् । इति प्राचीन योज्योपास्व ॥ तैतिरीयोपनिषत् १-६-२ ॥

हिरण्यगर्भ is all the देवताIs put together. And therefore he says यतः सूर्यः उद्गतिः – सूर्य देवता rises from that हिरण्यगर्भ only. यतः here refers to हिरण्यगर्भ. सूर्य देवता presides over the organ of eyes, चक्षुषः सूर्यः. It presides over only one organ. That is why if anybody has got eye problem they say do सूर्य नमस्कार. We worship सूर्य देवता because he presides over the चक्षु. He is a limited देवता because he presides over only the चक्षु and not over any other organ. Whereas हिरण्यगर्भ presides over all the organs. Therefore out of that हिरण्यगर्भ सूर्य देवता is born. And यत्र च अस्तं गच्छति – into that हिरण्यगर्भ alone सूर्य देवता merges. At the time of सृष्टि and प्रलयम्, that is understood. At the time of सृष्टि सूर्य देवता arises out of हिरण्यगर्भ, at the time of प्रलयम् सूर्य देवता merges into हिरण्यगर्भ. Then the उपनिषत् says this is not only true with regard to सूर्य देवता but this is true with regard to all the other देवताIs also. Therefore the उपनिषत्

says सर्वे देवाः – all the seventeen देवताः. And if you expand it will come to three-thirty crore देवताः. All those देवताः तम् अर्पिताः – on that हिरण्यगर्भ alone they are based, they are located. Just as all waves are located in one ocean, similarly all देवताः in one हिरण्यगर्भ. And कश्चन तत् न अत्येति – no one can exist beyond that हिरण्यगर्भ. Just as no wave can exist beyond the ocean, no micro can exist beyond the macro. In short, हिरण्यगर्भ is infinite. Ok, so what? एतद्दै तत् – this हिरण्यगर्भ is none other than that pure Consciousness. So one Consciousness alone expresses through varieties of media like one electricity manifesting through light, manifesting through fan, manifesting through television. How it will manifest will depend upon the type of instrument. If you remove all the instruments the electricity exists in its own pure form. Similarly Consciousness from the smallest ant to the most evolved ब्रह्माजि is one and the same. Instrument differs, Consciousness is the same. एतद्दै तत्. So these three मन्त्राः six, seven and nine are हिरण्यगर्भ मन्त्राः. Now we shall see the eighth मन्त्रा which is going to talk about the last pair – विराट् and विश्व.

मन्त्रा 2-1-08

अरण्योर्निहितो जातवेदा गर्भ इव सुभूतो गर्भिणीभिः ।
दिवे दिवे ईड्यो जागृवद्धिर्धर्विष्मद्धिर्नुज्येभिरङ्गिनः । एतद्दै तत् ॥ ८ ॥

In this मन्त्रा यमधर्मराज wants to point out that that one Consciousness alone is in the form of विराट् and विश्व. What is the definition of विराट्? Consciousness expressing through स्थूल प्रपञ्च, the gross, tangible and visible universe. In this मन्त्रा as well as in several other places विराट् or स्थूल प्रपञ्च is

represented by आग्नि तत्वम्, the fire principle. In fact this idea we saw in the first chapter, first section, thirteenth मन्त्र of कठोपनिषत् itself. When the second boon was given a ritual was taught by name नाचिकेताग्निं. While discussing that ritual it was pointed out that the word आग्निं is used in three meanings. And one of the three meanings is विराट्. Now why do we take आग्निं as a symbol representing विराट् or स्थूल प्रपञ्च? If you take the five elements, i.e., the space, air, fire, water and earth, आग्निं or fire has got a unique nature – it is the first element with form. Though आकाश is the first element it is formless, वायु is the second element but it is formless. So both आकाश and वायु are invisible, the first visible element is आग्निं. What about the gross universe? It is the visible universe, it is called the gross universe and आग्निं is the first visible element. And therefore शास्त्रा decided that the visible आग्निं can symbolize the visible universe. And therefore आग्निं represents विराट्, स्थूल प्रपञ्च सहित चैतन्यम्. Then the शास्त्रा says this आग्निं तत्वम् is both outside as well as inside the body. अद्यात्म आग्निं or आन्तर आग्निं as well as बाह्य आग्निं. How do you say so? The fire that we experience outside is called बाह्य आग्निं which represents the विराट्, the macro. The very same आग्निं तत्वम् is within our body also and in the शास्त्रा it is called वैश्वानर आग्निं, the digestive fire. The internal fire which cooks the food for the second time. Before the body absorbs the food has to be cooked twice. The first cooking is done outside so that the mouth can absorb. But the body cannot absorb the cooked food directly and therefore भगवान् has kept the second cooking here through the digestive juices

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यनन् चतुर्विधम् ॥ गीता १५-१४ ॥

I do the second cooking through which the various types of foods are converted into carbohydrates, proteins, fats, salt, minerals, vitamins, etc. so that the body can absorb. For this cooking to take place within the stomach we require another internal fire which is called समान प्राण otherwise called जाठराङ्गिन् otherwise called वैश्वानर अग्निं. And this वैश्वानर अग्निं represents विश्व. The बाह्य अग्निं represents the समष्टि, विराट् and जाठराङ्गिन् represents the व्यष्टि, विश्व. So विश्व रूपेण, i.e., जाठराङ्गिन् रूपेण, विराट् रूपेण, बाह्य अग्निं रूपेण च एकम् चैतन्यम् वर्तते. This also the उपनिषत् puts in a different form. Now any form of external fire can represent विराट्. After all अग्निं तत्वम् is विराट्. But the उपनिषत् does not want to take any form of external fire. For example cigarette fire is also fire only, the उपनिषत् does not want associate that with the विराट्. Then the उपनिषत् want to take यज्ञ अग्निं as विराट्. The sacred fire, the holy fire used for rituals, that ritualistic fire represents विराट् तत्वम्. What about other fires? Even the fires used for burning the body? Even that is also विराट्. But the उपनिषत् doesn't want to take all those local fires but the sacred fire. Now the question is where is this ritualistic fire is located. शङ्कराचार्य uses the word आधियज्ञ. आधियज्ञ means the यज्ञ अग्निं, the holy fire used for rituals, where is it located? For that you should know some ritualistic practices, then only you can understand. When a ritualist wants to perform a ritual first he has to kindle the fire. How to kindle the fire? He cannot use gas lighter, match stick, but he has use a special method. He has to

take two logs of wood known as अरणि. Of which one log of wood is kept stationary which is called आधो अरणि. And that dry log of wood has got a hole within. And then there is another log of wood used as a churning rod which is called उत्तर अरणि. And that उत्तर अरणि rod has to be placed within that hole and they have to churn the उत्तर अरणि. And because of the friction between the logs of wood sparks come. From the spark they have to light up anything very dry like grass or cotton. And therefore शास्त्र says the आग्नि तत्वम् is hidden in the अरणि pair. That fire is called यज्ञा आग्नि. यज्ञा आग्नि represents विराट्, the समष्टि, the macro. And there is another digestive fire within and that is called विश्व, the micro. Then the उपनिषत् says these two fire are worshipped by two types of people. बाह्य आग्नि, यज्ञा आग्नि, विराट् आग्नि is worshipped by one set of people. The ritualistic people worship that बाह्य आग्नि. And therefore they consider the अरणि wood as sacred because it contains the यज्ञा आग्नि. And therefore they carefully take the आग्नि and worship by offering oblations. And there is another set of people who do not worship the बाह्य आग्नि but they worship वैश्वानर आग्नि inside by practicing meditation upon the वैश्वानर आग्नि. So वैश्वानर आग्नि उपासन. In बृहदारण्यकोपनिषत् this उपासन is talked about

अयमग्निवैश्वानरो योऽयमन्तः पुरुषे येनेदमन्नं पच्यते
यदिदमद्यते ॥ बृहदारण्यकोपनिषत् ५-४-१ ॥

अयम् आग्निः वैश्वानरः यः अन्तः पुरुषे which resides within the person. What is its job? येन इदमन्नं अद्यते तत् पच्यते by that वैश्वानर आग्नि the food inside is digested. How do you know

that it is active? The उपनिषत् says you don't give food for some time then it begins to make sound. The उपनिषत् says तस्यैष घोषो भवति चमेतत्कर्णावपिधाय शृणोति. So there is वैश्वानर आग्नि sound inside. If you close your ears you can hear clearly. And स यदोत्क्रमिष्यन्तभवति नैनं घोषं शृणोति if a person has become weak and he is about to die then the digestive system has withdrawn. So this is called वैश्वानर आग्नि उपासन. Thus उपासकs worship आन्तर आग्नि, ritualistic people worship बाह्य आग्नि. This बाह्य आन्तर आग्नि is none other than विराट् वैश्वानर देवता. And this विराट् वैश्वानर is none other than that Consciousness which you wanted to know. Now look at this मन्त्र. जातवेदा means the बाह्य आग्नि देवता which represents the macrocosmic विराट् principle. Where is this आग्नि देवता located? अरण्योर्निहितः – this आग्नि तत्प्रम् is hidden in the two अरणीs. It is manifested by churning. Since आग्नि देवता is there in the अरणी the ritualistic people protect the अरणी very carefully because the sacred आग्नि is inside. How carefully do they maintain? An example is given. गर्भिणीभिः गर्भः इव सुभूतः – just as the pregnant women very carefully protect their fetus in their wombs. Not only that दिवे दिवे ईङ्ग्यः आग्निः – this आग्नि तत्प्रम् i.e., यज्ञ आग्नि, विराट् आग्नि is worshipped every day. Because नित्य कर्म s are there like आग्निहोत्र, daily fire has to be worshipped. In fact the first मन्त्र of ऋष्वेद is आग्निम् ईङ्गे पुरोहितम्. So आग्नि is considered very sacred. आग्निः ईङ्ग्यः – this external fire is worshipped by हृतिष्माद्विः मनुष्येभिः – the ritualistic people. Then यमधर्मराज says not only the external fire is worshipped the internal वैश्वानर आग्नि is also worshipped by जागृत्वाद्विः – the उपासकs. Thus the उपासकs worship विश्व,

the ritualistic people worship विराट्. This विश्व and विराट् are represented by आग्नि. Then एतद्दृतत् – this विश्व विराट् pair manifesting through the grossest media is none other than आत्मा, the Consciousness which you wanted to know. So combining all these five मन्त्रas five, six, seven, eight and nine say one Consciousness alone expresses through the three pairs in the form of प्राज्ञ-ईश्वर, तैजस-हिरण्यगर्भ, विश्व-विराट्. Therefore सर्वम् ब्रह्ममयम् जगत्. This idea will be summed up in the tenth मन्त्र which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 2-1-09 Continuing;

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवा: सर्वोपितास्तदु नात्येति कथन । एतद्दै तत् ॥ ४ ॥

We are seeing the portion of ऋवात्म भाव in which यमधर्मराज is revealing the fact that one आत्मा, the Consciousness alone is appearing in all forms. One आत्मा alone is reflected in different material media. This portion started from the fifth मन्त्र which goes upto the tenth मन्त्र. We have seen upto the ninth. In this particular portion the essence that यमधर्मराज wants to convey is that even though Consciousness is one since the material media are many the Consciousness reflecting in the material media will appear to be many in number. These reflections will certainly have gradations in keeping with the gradations of the reflecting media. Just as I have got three mirrors in front of me – a convex mirror, a concave mirror and an ordinary mirror in the middle. Even though my original face is the same in these mirrors the reflections will vary. Even in the ordinary mirror itself if it is a small mirror the reflection will be small, if it is a bigger one it will be big, if it is a dusty mirror the reflection will be dull and if it is a clear mirror the reflection will be bright. Thus the quality as well as the quantity of the reflection will depend upon the reflecting media. And यमधर्मराज wants to say that all these reflections are manifestations of one original only. This is the essence of the teaching. But to present it technically यमधर्मराज

presented six media – three reflection media at the individual level and three at the macro, total level. At the individual levels स्थूल, सूक्ष्म कारण शरीरम् and at the समष्टि level स्थूल, सूक्ष्म कारण प्रपञ्च. And since six media are there, there can be six reflections. And for each one we have a *Shastric* name also विश्व, तैजस, प्राज्ञ, विराट्, हिरण्यगर्भ and ईश्वर. And यमधर्मराज's teaching is all the six reflections are manifestations of one original Consciousness. The beauty is if the reflecting media are removed there is neither जीव nor ईश्वर. Therefore according to the highest *Vedantic* teaching even ईश्वर is relative emphirical fact only, from the standpoint of original ब्रह्मन् there is neither the creator ईश्वर nor the created जीव. So व्यावहारिक plane जीव-ईश्वर भेदः, in पारमार्थिक plane there is only one ब्रह्मचैतन्यम्. This teaching यमधर्मराज wants to wind up or conclude in the tenth मन्त्र which we will see now.

मन्त्र 2-1-10

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाणोति य इह नानेत पश्यति ॥ १० ॥

This is the summary of all these मन्त्रs from five to nine. इह – in this individual reflecting medium, व्यष्टि उपाधि, the micro medium, यद् एव वर्तते – what Consciousness is obtaining, so the Consciousness which is manifest in the व्यष्टि उपाधि, micro reflecting medium, तद् अमुत्र, अमुत्र means समष्टि उपाधि, macro reflecting medium, whether you take स्थूल, सूक्ष्म or कारण प्रपञ्च, तदेव – the same Consciousness alone is there. Even though superficially in one place Consciousness seems to be dull and in some place Consciousness seems to be bright, the

dullness or brightness do not really belong to the Consciousness, but it belongs to the reflecting medium like spotlight and nightlamp. The difference that we experience does not belong to the electricity which is behind but it only belongs to the manifesting medium. Similarly the चैतन्यम् which is obtaining in an ant and that which obtains in an elephant is the same. शङ्कराचार्य tells in his मनीषा पञ्चकम्
 या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ॥
 मनीषापञ्चकम् १॥

ब्रह्मादिपिपीलिकान्त. ब्रह्मा means the समस्ति, the विश्वा and हिरण्यगर्भ and पिपीलिका means the ant, the Consciousness obtaining in both are one and same. That is why it is said there is no question of higher Consciousness or lower Consciousness. We think ज्ञानी have got higher Consciousness and अज्ञानीs have got lower Consciousness. It is very clear from this portion that Consciousness is only one, there is no higher or lower. When you say a ज्ञानी has got higher Consciousness how do you understand that? Not that ज्ञानी's Consciousness is higher, but his mind because of साधन चतुष्टय सम्पत्ति etc., is superior. सत्त्व प्रधान अन्तःकरण, साधन चतुष्टय सम्पन्न अन्तःकरण and therefore the Consciousness seems to be exalted Consciousness. And in a criminal the Consciousness seems to be low. Therefore remember there is no higher or lower Consciousness. Where is it said? यद् एव इह तदेव अमुत्र. And यमधर्मराज thinks this is a very important lesson and therefore he is worried the student may sleep off during that lesson. And therefore he repeats it यदमुत्र तद् अनु इह – the Consciousness

obtaining there in समाहि उपाधि, total matter is the same Consciousness obtaining in the individual matter also. Therefore understand there is no essential difference at all among all the जीवs. Therefore all of us are one and the same Consciousness. In the गीता we saw

विद्याविनयसम्पन्ने ब्राह्मणे गति हस्तिनि ।
शुनि चैव श्वपाके च परिंदताः समर्पिणः ॥ गीता ५-१८ ॥

Wise people do not see the body-mind medium, the wise people recognize that every one is आत्मा behind the body-mind medium. And when I see the body-mind media I will see differences, I will see gradation, I will do comparision and I will develop complex. Therefore the one who is absorbed in the medium of body-mind-complex will see only plurality, will do only comparisons, will only develop complexes. And यमधर्मराज says not only we will see plurality if you are absorbed in the medium you will see mortality also. Whoever is absorbed in, identified with the medium of body-mind-complex not only there will all kinds of emotional problems like रग-द्वेष-काम-क्रोध-लोभ-मोह, all *Samsaric* problems will come but also I will see mortality because the reflecting medium is subject to mortality. So if I take myself to the body I will have insecurity. And once insecurity comes the struggles is endless because whatever you have the insecurity will not go away because the mortal body cannot be made immortal. Whereas if I know I am not the mortal body but I am the immortal Consciousness functioning through, transacting through the mortal body I do not have the feeling of insecurity.

The bodies will get changed like वासांसि जीर्णानि यथा विहाय ॥ गीता २-२२ ॥ like changing the spectacles. When I take myself to be the Consciousness I will look at everyone of you also as Consciousness. Because as I take myself so I will look upon you also. One आचार्य beautifully says as I look at myself so I look at the world. If I am going to look at myself only as the physical body, I am a physical person Consciousness of my height, weight, figure, complexion, hairstyle, dress then naturally whenever I look at anyone I will only see their height, weight, figure, complexion, hairstyle, dress. If I am a thinker I will only look at your thoughts. Therefore as I am so I look at others. If I take myself as the Consciousness behind the body I am going to look at everyone of you as the same Consciousness which is called अद्वैत दर्शनम्, अभेद दर्शनम्, एकत्व दर्शनम्. It is not that plurality is absent, because plurality there but I am not absorbed in that plurality but I am absorbed in the one-ness behind the plurality. Therefore यमधर्मराज says the one who sees plurality will have insecurity. And the one who sees non-duality will always be secure. Therefore whether I am secure or insecure depends upon भेद दर्शनम् or अभेद दर्शनम्. A very big revelation. Normally what do we think? Whether we are secure or not depends upon our bank balance, properties, children. We generally think security depends upon our possessions, वैदानित is making a shocking revelation your security and insecurity has nothing to do with what you have but your security and insecurity depends upon your very perspective. And if you can change the perspective you go from insecurity to security. And if you want a simple example if a wave is going to look upon

itself as a wave it is going to feel insecurity. Because wave is mortal. Whereas if the wave can change the perspective and instead of claiming I am a wave it can start practicing I am not a wave, waveness is only an incidental attribute but I am nothing but water. By the sheer change of perspective based on understanding the wave can say I am the immortal water. Therefore यमधर्मराज makes a beautiful statement यः इह नाना इव पश्यति – suppose a person sees plurality in this world identified with the perishable mortal body, मृत्योः स मृत्युम् आप्नोति – his life is a tragedy because he goes from death to death. This can be interpreted in two ways. In one life itself he will go from death to death because even though death happens only once in this life, the imaginary death happens several times. A courageous man dies once but a man of fear dies several times. So the fear of death is constantly present and therefore मृत्योः मृत्युम् आप्नोति. There is another interpretation also he goes from death to death because according to our शास्त्र death is not once since we take repeated जन्मS the death is also going to be repeated. पुनरपि जननम् पुनरपि मरणम्. So we have died several times and we will be dying several times also and therefore every time we are born we have to go through this fear. As the age advances life becomes miserable. And therefore मृत्योः मृत्युम् आप्नोति. In short, संसारम् अनुभवति. So what is the remedy? The remedy is given in this itself. The one who sees plurality goes from mortality to mortality. Therefore don't see plurality. Then you will wonder when you open your eyes you are seeing plurality everywhere. Does it mean that I have to close my eyes? Don't see plurality means

don't see plurality as the ultimate truth, see plurality as only superficial difference, see oneness as the essence. Don't see plurality as the truth, see it only as a superficial difference but see oneness alone as the truth. It is not a tough job at all, we are doing it regularly. When we handle different ornaments we see the differences among the ornaments but why do we very carefully protect the ornaments. Even though we see the superficial differences we protect because behind all the ornaments there is only one gold. So therefore do see the differences but in the back of your mind the awareness of the gold is never forgotten. In the same way wiseman handles plurality but never forgets the oneness behind it. Continuing;

मन्त्र 2-1-11

**मनसैवेदमास्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पृथ्यति ॥ ११ ॥**

Another important मन्त्र which शङ्कराचार्य quotes it very often. The second line of this मन्त्र is almost the repetition of the second line of the previous मन्त्र. The only difference is in the previous मन्त्र आप्नोति is given, in this मन्त्र it is गच्छति. Both mean the same only. and therefore the second line has got the same idea. If a person sees plurality as real then he will travel from death to death, he will become संसारि. Then what is fact? If plurality is not the fact then what is fact? इह नाना किञ्चन नास्ति. This is also very often quoted. नेह नानाऽस्ति किञ्चन. It is considered to be the essence of उपनिषत्. नेह नानाऽस्ति किञ्चन means there is no

plurality at all, there is no division at all. Division belongs to नामरूप. Substance is only one. Like all bangles, all chains, all rings are different but these differences belong to superficial नामरूप behind that the stuff of all the ornaments is gold. Similarly the stuff of all the entire material creation is one non-dual Consciousness alone. Here we have to very carefully note. The उपनिषत् says there is no plurality even in the present. The verb is अस्ति. Grammatically the verb अस्ति is present tense. That means according to the उपनिषत् even now there is no plurality, there is only अद्वैतम्. This is very important because generally we think during साधन there is द्वैतम्. And by constantly practicing साधन all the द्वैतम् will one day merge and I will reach a time when the whole world of plurality will merge and I will have अद्वैतम्. And that will happen in निर्विकल्पक समाधि. The उपनिषत् says we are not going from द्वैतम् to अद्वैतम्. If you are going from द्वैतम् to अद्वैतम् the उपनिषत् will have to say there *will be* अद्वैतम्, the future tense. अद्वैतम् exists eternally – in the past, present and the future tense has to be used. But the very fact the उपनिषत् does not use future tense it means in the past there was अद्वैतम्, in the present there is अद्वैतम्, in the future also there will be अद्वैतम्. Therefore we are never going to reach अद्वैतम्, it is an eternally obtaining fact. If at all you are going to reach अद्वैतम्, reaching अद्वैतम् happens only in this manner. Dropping your notion that there is द्वैतम्. Dropping the notion which is an intellectual problem born out of ignorance. That dropping the notion is figuratively called reaching अद्वैतम्. You should not ask if I drop the notion will I reach अद्वैतम्. By dropping the notion you

won't reach अद्वैतम् because you need not, it was, it is and it will be. And therefore reaching अद्वैतम् is in the form of understanding. It is wisdom, it is removing your misconception. Just as the wave changed from mortality to immortality by what? Wave did not do anything, there was no transformation in the form of the wave, wave remaining the same. Imagine wave has got life it has to do only a small job changing the vision or perspective. Instead of taking itself to be wave it should know I am water. And therefore the उपनिषत् says इह जाना इटानीम् आपि नास्ति. If ज्ञानम् is the only method of going from द्वैतम् to अद्वैतम् mortality to immortality then how to get that ज्ञानम्? The उपनिषत् says मनसा एव इदम् आस्त्वयम् – ज्ञानम् has to be attained with the help of the mind alone. Therefore kindly don't dismiss the mind, don't drop the mind, don't make the mind non-functional. That is why any form of meditation in which the mind is made stunned or inoperative we don't recommend because by stopping the mind how can you get any knowledge. If you don't get the knowledge with mind how are you going to get knowledge without mind? so with my eyes I could not see therefore I removed my eyes! If with eyes you could not see you do not remove the eyes, you try to improve the eyes. Therefore don't stop the mind, don't stun the mind, don't destroy the mind, the idea of मनोनाश etc., don't entertain. The word मनोनाश has some other technical meaning, don't take the word मनोनाश used in some books and you try to destroy the mind. The उपनिषत् says mind is the most important instrument in gaining the knowledge, therefore it says मनसा इदम् आस्त्वयम् – this knowledge that अद्वैतम् alone

is the reality which has to be attained through मनसा एव – mind alone. Mind is not an optional but it is compulsorily required. If the mind is not required why should we very carefully purifying it? That is the funniest thing. Suppose a person wants to eat food with the hand. And what is he doing? He takes the plate and goes on washing it. And having washed the plate for two hours he keeps the plate aside and then receive the food in hand. Isn't it ridiculous? If I am not going to use the plate why should I clean the plate? Why should the शास्त्रIs talk about the विवेक, वैराग्यम्, शम, दम, all the values, devotion, compassion? All these are for the purification of mind. If you don't require mid for the ज्ञानम् why should we waste our time? Therefore remember mind is a must for आत्मज्ञानम्. Then naturally a doubt may come if you remember the previous उपनिषत्. In केनोपनिषत् it is said

यन्मनसा न मनुते ॥ केनोपनिषत् १-६ ॥

आत्मा cannot be known through the mind. Only after reading that people started destroying the mind! But the problem is the very same उपनिषत् says here मनसा एव. In मुण्डकोपनिषत् it was said

एषोऽणुरात्मा चेतसा वेदितव्यः ॥ मुण्डकोपनिषत् ३-१-४ ॥

The आत्मा has to be known through the mind only. Now tell me which one is correct? You can gain the knowledge through the mind or you cannot gain the knowledge through the mind. Our आचार्यIs have discussed these seemingly contradictions and have given the answers. Here we shall see two simple answers. The first one is when the उपनिषत् says that you cannot know

the आत्मा through the mind it means you cannot know through the ordinary mind, an unprepared mind because it is not a prepared instrument. When the उपनिषत् says that you have to know the आत्मा through the mind it means it has to be known through the qualified and prepared mind. How do you know this? Because in the कठोपनिषत् itself it has been said

दृश्यते त्वब्रह्यया बुद्धया सूक्ष्मया सूक्ष्मदर्शिभिः ॥ कठोपनिषत् १-३-१२ ॥

अब्रह्यया सूक्ष्मया बुद्धया. With a specially prepared mind. What is the preparation? कर्मयोग prepares the mind, अष्टाङ्गयोग prepares the mind, all the values prepare the mind, your entire religious life prepares the mind. Therefore we have to prepare the mind, there is no contradiction. You cannot know through unprepared mind, you can not know through the prepared mind. This is the first answer. Then the second answer is this. - The mind, the अन्तकरणम् has got two roles in gaining knowledge. One is the mind serves as the locus of knowledge – a place where knowledge takes place in the form of mental thought modification. And for gaining knowledge we use different instruments. For example eye is the instrument of knowledge for knowing colors and forms. Ear is the instrument of knowledge for knowing sound. Nose is the instrument of knowledge. Thus we have got different instruments of knowledge but whatever be the instrument of knowledge mind continues to be the locus. When I gain the knowledge through the eyes the locus of knowledge is mind only. The sound comes through the ears, but the knowledge of the sound takes place in

the mind. That is why in the class also you are using the ears as the instrument but the locus of knowledge is mind. If ear is the locus of knowledge then the advantage is mentally you can go all over. But here you require the mind also you require the ears also because ears serves as the instrument and the mind is the locus. And among the several instruments mind also serves as one of the instruments also when you are using reasoning, logic. So when you are using logic mind is serving in two ways – one is the mind is the instrument because you are reasoning and the locus of knowledge is mind because at the end of reasoning the conclusion takes place in the mind which is the locus of knowledge. Now when it comes to the आत्मज्ञानम्, we have to ask the question what is the instrument and what is the locus. Because for every knowledge we talk about instrument and locus. For the form the instrument is eyes and locus is mind. For the sound the instrument is ears and locus is mind. For reasoning the instrument is mind and locus is mind. For आत्मज्ञानम् what is the instrument and locus? Now here alone the शास्त्र says for आत्मज्ञानम् वेदान्त शत्याम् गुरु उपदेश is the instrument of knowledge. The sense organs cannot be the instrument of knowledge, even the reasoning intellect cannot be the instrument of knowledge.

बैषा तर्कण मतिरापनेया ॥ कठोपनिषत् १-२-४ ॥

Logic will not help. Therefore the उपनिषत् is negating the reasoning intellect as an instrument of knowledge, you cannot use the intellect. The instrument is neither the sense organs nor reasoning intellect but गुरु उपदेश शत्याम्, we call it शब्द

प्रमाणम् वेदान्त प्रमाणम्. Therefore mind is negated as an instrument. But even though the mind, the reasoning intellect cannot serve you through गुरु उपदेश when the knowledge has to take place you require the locus of the knowledge. What is that locus of the knowledge? शास्त्र says you require the mind not as an instrument but as the locus of the knowledge. Therefore mind is required as the locus of the knowledge. It is not required as the reasoning instrument. Therefore मनसा एव – with the help of the mind alone you have to gain the knowledge because the mind is the locus of every knowledge including आत्मज्ञानम्. So मनसा एव इदम् आप्न्यम्. If you gain this knowledge you will have a change of perspective from भेदम् to अभेदम् दर्शनम्. And when this perspective change happens you have ‘traveled’ from mortality to immortality, संसार to मोक्ष. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 2-1-11 Continuing;

मनसैवेदमाप्त्वं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पृथ्याति ॥ ११ ॥

From मन्त्र five to ten यमधर्मराज gave out the central teaching of कठोपनिषत् which we called सर्वात्म भाव. And सर्वात्म भाव means सर्वम् आत्मा इति ज्ञानम् सर्वम् आत्मा इति भावना, सर्वम् आत्मा इति दृष्टिः. So it is the vision or perspective which is nothing but आत्मा alone is everything. And what about अनात्मा? There is no substance called अनात्मा; the substance is only आत्मा. And if at all we see अनात्मा it is nothing but नाम and रूप only. And this नामरूप अनात्मा doesn't have a substantiality of its own. A value of its own. Just as the ornaments do not have a value of their own but it is nothing but the gold which has the value. And for transactional purposes we can use the word bangle, chain, ring etc., because if you use the word gold alone for all ornaments transaction is not possible. Therefore nothing wrong in using different words but even though we use different words we know that words are many but the substance is one gold. Similarly for the purpose of व्यावहार we can say this is space, this is air, this is fire, water, earth and we can name all these things also for the sake of transaction but in the back of the mind you should have this remembrance. Whatever be the ornament you handle in the back of your mind you have the awareness that this is gold. How do you know? Because you very carefully protect the

ornament. We don't use the word gold but we are aware of the fact that it is gold. In the same way you can use different नामःs but remember it is nothing but one आत्मा. This was the central theme सर्वम् आत्मा. Having said this much in the मन्त्रःs beginning from five to ten in the eleventh मन्त्र यमधर्मराज said this knowledge is not an optional knowledge this a compulsory knowledge. Don't think philosophy is an optional subject which some people can take in the university for PhD etc., that is a different thing. But the knowledge contained in the वेदान्त is compulsory knowledge. Why is it compulsory knowledge? Because without this knowledge a human cannot get which he wants to get. This is commonly sought after by all human beings, viz., peace, security, fulfillment. All these fundamentals all the entire humanity is seeking. It is a choiceless destination. Peace is a choiceless destination of every human being. When a person buys something he is seeking peace and when is selling the same thing which he bought yesterday there also he wants by both प्रवृत्ति and निवृत्ति everyone seeks peace, security and fulfillment which is called मोक्षः or पूर्णत्वम्. This पूर्णत्वम् one cannot without सर्वात्म भाव. The opposite दर्शनम् is called द्वैत दर्शनम् नानात्व दर्शनम्. And यमधर्मराज strongly warns whoever has got the नानात्व दर्शनम्, the vision of plurality, the vision of division they all will be chased by me (यमधर्मराज). I will kill them, I will destroy them. And if it is a permanent destruction it is good, but I will destroy them, give birth again, and cause attachment to everyone and then again destroy and again the cycle continues. When you have full attachment I will pluck. Thus I will torture you if you don't obey or listen to my

teaching. And therefore मृत्योः स मृत्युमाज्ञोति य इह नानेव पृथ्यति. So सर्वात्म भावे फलम् was said, सर्वात्म अभावे, in the absence of सर्वात्म भाव the consequence was also pointed out. Continuing;

मन्त्र 2-1-12

अङ्गुष्ठमात्रः पुरुषो मध्ये आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्यते । एतद्दै तत् ॥ १२ ॥

In these two मन्त्रs twelve and thirteen यमधर्मराज re-emphasizes जीवात्म-परमात्म-ऐक्यम्, so the essential identity of the individual self, the microcosm, the व्यष्टि and the universal self, the macrocosm, the समष्टि is revealed once again. So first the nature of जीवात्मा is pointed out in the first line. **पुरुषः** – जीवात्मा. Where is this जीवात्मा located? **मध्ये आत्मनि तिष्ठति** – this जीवात्मा is located as though in the center of the individual body. **आत्मनि** means शरीरे. Normally the word आत्मा does not mean body but in this context **आत्मनि** means शरीरे. So जीवात्मा is located the body. Where in the body? In the heart of the body. Because heart is the center. That is why when any office or anything is in the center of the city we say it is in the heart of the city. Therefore **आत्मनि मध्ये हृदय देशे तिष्ठति**. Why do we say जीवात्मा is in the हृदयम्? Really speaking जीवात्मा is the Consciousness, Consciousness is not located in one place but still it is presented as though located to indicate that जीवात्मा is the witness of your thoughts. So जीवात्मा is to be understood as the Consciousness principle which is aware of, which is the illuminator of the conditions of the mind. So **मनसि साक्षिभूतेन वर्तते**. It is the witness of the

thoughtful condition of the mind during जाग्रत् and स्वप्न, then thoughtless condition of the mind during सुषुप्ति. Both of them are known by the Consciousness principle which is the शाक्ति of the mind and is called पुरुषः. According to the शास्त्र the mind is located within the heart. It is not supposed to be in the brain. Many people think mind is located in the brain. According to the शास्त्र mind is not located in the brain because if it is in the brain it will be in the top of the body. Therefore mind is located in the heart. There also people talk about two hearts – left side heart and right side heart. शङ्कराचार्य says there is only one heart which is the physical heart. The heart belongs to रथूल शरीरम्, the mind belongs to सूक्ष्म शरीरम्. So now take the body as the temple, this we have seen before also in

मनोमयः प्राणशरीरेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तटिज्ञानेन परिपृयन्ति धीरा आनन्दरूपममृतं यदिभाति ॥
मुण्डकोपनिषत् २-२-४ ॥

So there the beautiful description was given. So body is like the temple, हृदयम् is the गर्भगृहम्, in the inner heart there is the subtle mind and in the subtle mind the Consciousness is there. What is the function of Consciousness? Illuminating whatever is happening in the mind. Like the light is here which is illuminating whatever is happening on the stage, my body moves but the light does not move. Now since the mind is supposed to be within the heart what will be the size of the mind? Even though the mind does not have a size at all but if you want to give an imaginary size what can be the size? Whatever be the size of the space obtaining within your heart. Now the question is what

is the size of the space within the heart. The size of the heart is supposed to be the size of your fist. So if the fist is the size of the heart how much space will be within? You can see that the space within is that much to accommodate your thumb. Therefore the size of the space is the size of the thumb. And within the space mind is there and inside the mind is the Consciousness and therefore the उपनिषत् says Consciousness is *as though* the size of the thumb. Therefore अङ्गुष्ठमात्रः. मात्रः means of the size of अङ्गुष्ठ – the thumb is the जीवात्मा which is located in the body. What is the nature of this जीवात्मा? ईशानः भूतभव्यस्य. So the thumb size is as though the size of the जीवात्मा, if the thumb size is as though then the question comes what is the real size of the जीवात्मा. The उपनिषत् says ईशानः भूतभव्यस्य – the जीवात्मा which is as though the size of the thumb is really speaking the all-pervading परमात्मा. ईशानः means the परमात्मा who is the controller of, the सृष्टिस्थितिलय कर्ता of भूतभव्यस्य – the entire creation belonging to the past, as well as the future, which included present also. In short जीवात्मा seems to be limited but really speaking it is limitless परमात्मा. When you talk about the space within the pot we use the expression there is only limited space. But if you make an enquiry you will find the expression limited space is a delusion. Because you see the space as limited because you are talking about the space within the pot. But on enquiry you know that the space is not within the pot, really speaking space is outside the pot also, in fact if you make further enquiry it is neither within the pot nor outside the pot but all the pots are within the space. In the same way initially

we talk about limited Consciousness within the heart and limitless Consciousness outside, ultimately we say there is no question of Consciousness within and without, there is only one Consciousness in which all the within and all the withouts are there. Therefore where is जीवात्मा and परमात्मा? There is only one आत्मा. Therefore ईशानः भूतभव्यस्य – जीवात्मा is परमात्मा. And since जीवात्म-परमात्म-ऐक्यम् is revealed this मन्त्र is a महावाक्य मन्त्र. Then the उपनिषत् says ततः. So once I know I am not a limited जीवात्मा but I am identical with limitless परमात्मा then the benefit I get is न विजुगुप्सते – I will never feel insecurity. विजुगुप्सा means seeking security. As long as I take myself to be the body I will seek security and the fact is body is never secure, body is ever insecure. So we are trying to get security for the ever insecure body which we will never succeed. The only security is recognizing the fact I am not the body but I am the Consciousness obtaining in the body. And एतद्दै तत् – It is this Consciousness which is your real nature which you wanted to know through your third boon. Continuing;

मन्त्र 2-1-13

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाय स उ श्वः । एतद्दै तत् ॥ १३ ॥

This is another महावाक्य मन्त्र re-emphasizing the same जीवात्म-परमात्म-ऐक्यम् topic. So पुरुषः अङ्गुष्ठमात्रः – the जीवात्मा is seemingly confined to the body. This is a natural misconception because we experience Consciousness only within the periphery of the body. All the over the body I feel

Consciousness, upto the tip of nail body I feel Consciousness. बृहदारण्यकोपनिषत् says आ नर्खाग्रेभ्यः ॥ १-४-३ ॥ And if somebody asks is the Consciousness beyond the finger what will be our answer based on experience? Consciousness stops with the periphery of the body. And therefore seemingly the जीवात्मा is finite, a limited one. अङ्गुष्ठमात्रः – located, seated in the हृदयम्. What is the nature of that जीवात्मा, the Consciousness? It is ज्योतिः इति – the Consciousness is comparable to a flame. What type of flame? अधूमकः – a smokeless flame which means a bright flame capable of illumining everything. Similarly Consciousness is capable of illumining everything. In the शास्त्र light is used in a technical sense. Light is defined as that in whose presence things are known. Going by that definition शास्त्र says every sense organ is comparable to a light because in the presence of the eyes the forms and colors are known, in the presence of the ears the sounds are known, in the presence of the skin touches are known. Therefore every sense organ is comparable to a light. Extending that further only if the mind is there you can know things. Only in the presence of the mind things are known and in the absence of the mind things cannot be known therefore even the mind can be compared another light. If you extend like that the ultimate light has to be the Consciousness principle only because in the absence of Consciousness even sense organs cannot see, perceive, even the mind cannot know anything. Therefore Consciousness is called ज्योतिषाम् ज्योतिः ॥ मुण्डकोपनिषत् २-२-४ ॥ And therefore it is compared to a flame. So this flame expression is only a figurative expression,

you should not take it literally and sit in meditation and look for some kind of flame to come. And smokeless flame indicates its brightness. And this जीवात्मा, the Consciousness which illumines everything in all the three आवरणाः is none other than ईशानः – परमात्मा. This जीवात्मा is none other than the परमात्मा, which is the controller of भूतभव्यस्य – the past and the future. This means plurality is only apparent and not real. If you remember the example of the light where there is one central light and around that there is a rotating device with three holes. When you see from outside you see three lights. But there is only one light and seeming plurality. And only plurality is apparent even the light does not move round, it is only the device around that is moving. There is no question of motion in the light. Therefore बहुत्वम् as well as चलनम् both do not belong to the light, it belongs to something else. Similarly, the Consciousness does not move at all, it is like space all-pervading. What moves is the devices called the body-mind complex and there is a plurality in the body-mind complex, there is motion in the body-mind complex, that is falsely transferred to the Consciousness. Consciousness is only one all-pervading principle. How long will that Consciousness be there? We think that when the brain is destroyed Consciousness is gone. When the body is dead, Consciousness is dead. यमधर्मराज says when the brain is destroyed Consciousness continues to exist, when the body is gone Consciousness continues to exist. If you say that you don't experience it is because the medium for experience which is in the form of body-mind complex is gone like the fused bulb the bulb is gone

but the electricity continues. Therefore स एव अह – the very same Consciousness is now स उ श्वः – in the future also the Consciousness will continue. So it was in the past, it is in the present, it will be in the future also. While saying this यमधर्मराज remembers the question of निचिकेतस्.

येर्यं प्रेते विचिकित्सा मनुष्ये अस्तीत्येके नायमस्तीति चैके ॥
कठोपनिषत् १-१-२० ॥

There is a very big doubt after my death do I continue to exist or not? This question is legitimate because I don't see anything surviving. Some people say there is someone surviving, some people say there is no one surviving. यमधर्मराज says स उ श्वः – the जीवात्मा survives. When the सूक्ष्म शरीरम् itself is going to survive what to talk of the आत्मचैतन्यम्? Therefore it is eternal. एतद्वै तत् – this Consciousness is the one which you wanted to know through the third boon. Continuing;

मन्त्र 2-1-14

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक् पश्यन्तानेवानुविधावति ॥ १४ ॥

In these concluding two मन्त्रas यमधर्मराज wants emphasizes that द्वैत-दर्शनम् leads to mortality and अद्वैत दर्शनम् leads to immortality. In this मन्त्र he says that द्वैत-दर्शनम्, seeing division, seeing differences, seeing plurality leads to mortality. धर्मान् पृथक् पश्यन्. Here धर्म means जीवात्मा and not धर्म of धर्म-अर्थ-काम-मोक्ष पुरुषार्थ, or पुण्यम् or वैदिक duty. धर्मान् पृथक् पश्यन् means जीवात्मा बहुत्व दर्शनम्, seeing every जीवात्मा to be different from other

जीवात्मा. I am one जीवात्मा, you are another जीवात्मा, one जीवात्मा has got more पुण्यम्/पापम् than the other, etc., this दर्शनम् one who sees, तान् एव अनुविधावति – he will be reborn again and again in the world of plurality. तान् एव means the very same world of जीवात्मा, the very same world of plurality. अनुविधावति – he will be reborn again and again, पुनरपि जननम् पुनरपि मरणम् he will continue to have because of that द्वैत-दर्शनम्. To convey this यमधर्मराज gives an example. यथा दुर्गे वृष्टं उदकम् – it is like raining on the slope of a mountain. This water gets divided into several small streams and then gradually the water gets absorbed in the mud. It gets divided, it gets dissipated and it gets destroyed. So water divided is water destroyed. Whereas imagine the very same streams get united together, it becomes bigger and bigger and then it becomes such a huge river that it never gets destroyed. Therefore unity is strength and division is destruction. Just as the dividing waters dissipates and disappear similarly the जीवात्मा who sees division will get destroyed. Thus द्वैत-दर्शनम् leads to mortality. Another well-known example is when the wave looks upon itself as a wave, it is going to see plurality, naturally the wave has to be frightened of destruction. Because even the biggest wave will have each the shore and disappear. Imagine the very same wave understands that there are no many waves, but there is only one water then there is no question of fear of mortality. The wave can say I will eternally be there, different नामरूपs come and go I, the water am eternal. Wave दर्शनम् is द्वैत दर्शनम् which means mortality, water दर्शनम् is आद्वैत दर्शनम्.

which means immortality. Whether you want to look at yourself as wave or water is your choice. Continuing;

मन्त्र 2-1-15

यथोदकं शुद्धे शुद्धमासिकं ताट्णेव भवति ।
एवं मुनेविजानत आत्मा भवति गौतम ॥ १७ ॥

In this मन्त्र यमधर्मराज says that अट्टैत दर्शनम् leads to immortality. The जीवात्म-परमात्म-ऐक्यम् is revealed through an example. So जीवात्मा is compared to a glass of water. शुद्धम् उदकम्. And परमात्मा is also compared to water, perhaps you can take it as ocean and जीवात्मा as a river. But the common factor to both of them is pure water. So when शुद्धम् उदकं शुद्धे उदके आसिकम् – when pure water in one container is poured into the pure water of another container, ताट्कृ एव भवति – you will not be able differentiate one water from the other. So one is in a glass tumbler, another is in a silver tumbler. Both are poured together, after pouring can you differentiate? They become inseparably, indistinguishably one. In the same way through *Vedantic साधन* we are as though pouring जीवात्मा water into परमात्मा water. And by this pouring साधन the जीवात्मा and परमात्मा become indistinguishably one. Therefore he says आसिकं ताट्णेव भवति – both become identical, inseparable, indistinguishable. एवम् – in the same way आत्मा भवति गौतम – हे गौतम, हे नविकेतस् आत्मा becomes one for a wise person. That means the adjective जीव behind the आत्मा and the adjective परम behind the आत्मा both the adjectives are removed and there is only one आत्मा. मुनेविजानतः – for a wise person. मुनि means the one who has done

श्रवण-मनन-निदिध्यासनम्. By becoming a मुनि, मननशील he has become wise. So for a wise person who has done वेदान्त विचार आत्मा एकः भवति.

And in this example we get some nice hints also. यमधर्मराज said शुद्धं जलम् poured in शुद्धं जलम् becomes indistinguishably one. That means both must be शुद्धम्. If one is अशुद्धम् and when you pour the impurity will be there. Similarly if जीवात्मा and परमात्मा should merge to become one both should be शुद्धम्. But of these two परमात्मा need not be purified because it is already pure. Only the जीवात्मा requires the purificatory process and hence the साधनाः are mentioned. This is the first thing we get. And in this example we have to note another point also. Any example if not used properly can create confusion. In this example we have talked about two waters taken from two containers and mix both of them. Therefore merger of the waters is a physical event which happens in time. Now reading this example you should not think that जीवात्मा is sitting here and परमात्मा is there, and I, the जीवात्मा have to purify myself, and then go and merge. So this idea may come from the example. You should remember in the case of जीवात्मा and परमात्मा merger is not a physical event that happens in time. Why physical merger is not possible. Physical merger is possible only when two things are physically away from each other at a distance. But we have seen that परमात्मा is all-pervading and therefore it is very much in the individual also. And therefore there is no question of जीवात्मा travelling and merging. Therefore in the case of जीवात्मा and परमात्मा merger is the knowledge that there is no division

between them. Dropping the notion of difference, dropping the misconception of difference is figuratively called merger. Any notion belongs to the intellect and therefore merger is not a physical event, it is an intellectual event in the form of dropping the notion. How do you drop any false notion? Any false notion is dropped by the right understanding. Understanding is an event happening in the intellect. Therefore the intellectual understanding should take place and because of that intellectual false notion should go away and when the notion goes away, I no more want to merge into the परमात्मा because I now know that I am परमात्मा. Suppose somebody says I know I am परमात्मा but I want to merge. Very clearly I have understood, but I want to merge into परमात्मा. That means you have not grasped the teaching. The moment you grasp the teaching properly you know that परमात्मा is never away from me I was, I am and I ever will be परमात्मा, there is no question of merging itself. And therefore merger is what? ज्ञानम् ज्ञानेन भेदं निवृत्तिः एव ऐक्यम् इत्युच्यते. And it is this ऐक्यम् that is going to happen for मुनेः विजानतः – a wise person. In the case of an ignorant person the ऐक्यम् is there or not? In the case of an ignorant person also the ऐक्यम् is a fact but because of his ignorance he disowns the एकत्वम् and therefore there is a notional distance caused by ignorance. Therefore you have to become wise. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

द्वितीयाध्याये द्वितीया वल्ली

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

We have completed the first वल्ली of the second chapter and now we are entering the second वल्ली. In the previous वल्ली यमधर्मराज predominantly dealt with आत्मस्वरूपम् in reply to नचिकेतस्'s question through the third boon. Since आत्मस्वरूपम् is extremely subtle यमधर्मराज chooses to teach the same subject from different angles. अतिसूक्ष्मत्वात् अतिदुर्विज्ञेयत्वात् since the topic is extremely subtle and since one cannot grasp that easily generally in the उपनिषत् the आत्मस्वरूपम् is repeated again and again. And now in the following वल्ली also यमधर्मराज is going to deal with आत्मस्वरूपम् topic only, concentrated discussion of आत्मस्वरूपम्. And because of this reason these वल्लीs are the central and main portion of कठोपनिषत्. So previous वल्ली is important and the following वल्ली is also important. In fact आत्मस्वरूपम् is more elaborately dealt with in the second chapter rather than the first chapter. In the first chapter lot of मन्त्रas were used for stories and thereafter यमधर्मराज testing the student and then lot of मन्त्रas were given for रथकल्पना to emphasize the साधनas. Thus the first chapter dealt with so many other things whereas in the second chapter यमधर्मराज enjoys focused discussion hoping that नचिकेतस् will enjoy focused listening. It is not enough that गुरु enjoys, the शिष्य also should enjoy. So we are entering the second वल्ली where we are getting

the concentrated dose of आत्मस्वरूप वर्णनम् With this background we will enter.

मन्त्र 2-2-01

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

In this first मन्त्र यमधर्मराज is talking about जीवात्म स्वरूपम्, the nature of the individual self. And he presents the individual self or जीवात्मा as the master, ruler, controller, king of the body. For this purpose the body is compared to a small kingdom, पुरम्. Why the body is a पुरम्? Because it is a residence for the पुरस्वामि the master, the king. The capital is हृदयम् where the king resides. There are so many citizens, all the organs are like citizens.

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहम् ॥ शिवमानस पूजा ४ ॥

O Lord the very is your kingdom, all the ज्ञानेन्द्रियs, कर्मेन्द्रियs, पञ्चप्राणis, अन्तःकरणis all of them are citizens. And all of them are working for the master जीवात्मा. शङ्कराचार्य goes on and on. once there is a comparison you can explain that. So many industries are there within the body like heart, liver, kidney. And some of the industries are essential ones which have run all the time. And various manufactured goods are transported to various places and there are roads – primary, secondary, by lanes, highways – all blood vessels, and they have got a city wall called our skin. Then there are so many gateways or doors of which some are meant for getting things

inside – entrance gates and some are meant for exist, and some of them two ways. Similarly we have got ज्ञानेन्द्रियः – entrance gates, कर्मेन्द्रियः – exist gates, and the mouth is two-way. So this is the city called physical body. The city will thrive and be alive as long as the ruler is there. Once the country is not properly governed and administered, the king goes away there will be civil war. Similarly now this body is functioning very well and we are alive and people also respect things have not yet started disintegrating, the body does not stink too much all because of the master being there. The moment the master quits then the body cannot be kept even for a few hours. So for this city आत्मा आत्मा is the master. Why are you not knowing this master? पुरम् एकादश द्वारम् – the physical body is comparable to a city with एकादश द्वारम् – eleven gateways or openings. What are the eleven openings? Seven openings are in the head – two eyes, two ears, two nostrils and one mouth. Then there are three openings down below of which two are meant for evacuation of waste and one navel which is a unique opening which was operational when we were in our mother's womb for food intake. Later this door is permanently sealed after birth. There is one more opening at the top of the head, on the crown in the middle known as last opening called ब्रह्मरन्दम् which is not regularly opened which is opened only during extraordinary circumstances. This is supposed to open only when an उपासक dies. This is the special hole which is a passage to go to ब्रह्मलोक. Thus एकादश द्वारम्. Whereas in the अग्वदीता fifth chapter कृष्ण talks about नवद्वारम् only, He leaves नाभि and ब्रह्मरन्दम् as they are rarely used. This

physical body belongs to master जीवात्मा, the पुरस्वामि. Who is this जीवात्मा? अवक्रचेतसः – the जीवात्मा which is of the nature of the changeless Consciousness. Why does यमधर्मराज uses this special adjective? Because the physical body city is constantly changing. Body becomes वक्रम्, therefore पुरम् is वक्रपुरम् whereas जीवात्मा is अवक्रजीवात्मा. It does not undergo any change at all. आस्ति, जायते, वर्धते, विपरिणमते, अपक्षीयते and विनश्यति these six-fold changes are not there in that Consciousness जीवात्मा. Therefore अजस्य – birthless, unlike पुरम्, the body which has got a date of birth. So the body which has got a birth belongs to जीवात्मा which does not have birth at all.

न जायते ग्रियते वा विपक्षिन्नायं कुताश्चिन्नं बभूत् कथित् । अजो
नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥
कठोपनिषत् १-२-१८ ॥

What is the nature of this Consciousness?

- 1) Consciousness is not a part or property or product of the body,
- 2) It is an independent entity separate from the body, which pervades and enlivens the body,
- 3) It is not limited by the boundaries of the body,
- 4) It continues to survive even after the fall of the body,
- 5) That continuing Consciousness cannot transact not because it is absent but because the transacting medium is not there.

Such a जीवात्मा Consciousness is the पुरस्वामि. What is the aim of our life? The aim of our life is instead of claiming the body as myself, I should learn to claim the पुरस्वामि as myself. So I am not the पुरम्, I am the स्वामि of the पुरम्; I am not the देह but I am देही, I am not the शरीरम् but I am शरीरी. This is our primary goal of life. All the other things you do or you don't do doesn't matter, if there is a one point program it is this program learn to first differentiate these two body and Consciousness, that is first part of साधना and after differentiating body and Consciousness train your mind which is called निदिध्यासनम् or आभ्यास, and the training is I am not the body, I am the स्वामि of the body. Body will go but I won't go. Therefore he says अनुष्ठाय – this is the primary अनुष्ठानम्. अनुष्ठानम् means your primary exercise in life which is categorized into श्वण-मनन-निदिध्यासनम्. Of these three exercises also श्वणम् and मननम् are primarily meant for separating these two like separating the light from the hand because intellectually I should be convinced that Consciousness a different entity. And this conviction doesn't easily come. Therefore take any number years required to separate body and Consciousness. Then what is the next part? Once I am convinced I have to train my mind मनोबुद्ध्यहङ्कार वितानि नाहम् । न च श्रोत्रजिह्वे न च घ्याणनेत्रे । न च व्योम भूमिन्तेजो न वायुः । विदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ निर्वाण षट्कम् ॥

So all these three things put together this training is called निदिध्यासनम्. Segregation is श्वणम् and मननम्, this new orientation is called निदिध्यासनम्. This you should do,

यमधर्मराज advices out of concern and compassion. अनुष्ठाय, वेदान्त विचारम् कुरु, शतण-मनन-निदिंशासनम् कुरु, आत्म-अनात्म-विवेकम् कुरु. Then what will I get? Because I don't have time. Time is the biggest problem. Almost everything we can get, even money people are ready to give but time has become the most difficult commodity. So if I have to give time for something I should value that much. Without value I cannot give time to that. And to value I should know what will I get out of it. Because value is directly proportional to the returns. यमधर्मराज says the benefit is न शोचति – the greatest benefit is you will not have sorrows in life, you will not grieve in life, you will not go through depressions in life. Different people give different reasons for depression but the problem is human mind goes through this agony called anxiety; वेदान्त is the solution. And वेदान्त is not one of the solution, it is the only solution.

गतासूनगतासून्ध नानुशोचन्ति पण्डिताः ॥ गीता २-११ ॥

तरति शोकमात्मवित् ॥ छान्दोऽयोपनिषत् ७-१-३ ॥

And suppose you feel there are other methods वेदान्त says try and come. You can never get out of sorrow by any other method and therefore यमधर्मराज says न शोचति – you won't cry. विमुक्तश्च विमुच्यते – you will enjoy liberation even while living. जीवन्मुक्तिम् अनुभवति. This is uniqueness of our teaching. Many other religions don't promise freedom here. They say you follow our religion you will get a ticket to heaven. So all enjoyments are by going to some other लोक, and I cannot verify also, what a tragic! It is only question of believing. Therefore वेदान्त promises freedom here and now, it is a

challenge. You try and see for yourself. Therefore विमुक्त means जीवन्मुक्त भवति, he will enjoy जीवन्मुक्ति here and now. विमुच्यते – not only is there freedom while living after death also he enjoys freedom, liberation. And what do you mean by liberation after death? Whenever you say liberation after death it means freedom from पुनर्जन्म which is otherwise called विदेहमुक्ति. Therefore it is worth knowing जीवात्मा. And then यमधर्मराज says एतद्दै तत् – it is this पुरस्वामि जीवात्मा which you wanted to know through the third boon. Continuing;

मन्त्र 2-2-02

हँसः शुचिष्ठसुयन्तरिक्षसद् होता वेदिषदतिथिर्तुरोणसत् ।
नृष्टुरसहतसद्व्योमसद् अज्ञा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

In this मन्त्र यमधर्मराज says the जीवात्मा which is residing in my body as the master of my body the very same जीवात्मा is residing in every body. That is the next stage. The जीवात्मा, the Consciousness which is pervading this individual body is the same Consciousness which pervades every body. That means when you look at the heart, heart is also within this body but the heart in my body is not the same heart in your body. So I have got one heart and you have another. Similarly one may think I have got an आत्मा, you have got an आत्मा. So don't extend the heart logic to आत्मा. आत्मा is not heart or liver or kidney. But आत्मा is one all-pervading Consciousness which dwells in everyone. Exactly like the space is not only within this hall the very space is there in all the other halls also. In fact wherever there is a hallow there is space. So आत्मनः एकत्वम् is the second lesson. The first lesson is आत्मनः देह

व्यतिरिक्तत्वम्. And it is this method Lord कृष्ण is following in the thirteenth chapter. He first says,

इदं शरीरं कौन्तेय क्षेत्रमित्याभिधीयते ।
एतद्यो वेति तं प्राहुः क्षेत्रज्ञ इति तद्दिदः ॥ गीता १३-१ ॥

He calls the body as क्षेत्रम् and Consciousness as क्षेत्रज्ञः. Then He says

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ॥ गीता १३-२ ॥

हे अर्जुन! The same Consciousness in every body which means bodies are plural, Consciousness is singular. That is indicated here आत्मनः एकत्वम्. Why do we emphasize this fact? Because there are other philosophers who claim that आत्मा also is many. साङ्ख्य philosophy says my body has got an आत्मा within, your body has got another आत्मा. so as many bodies are there so many आत्मा are there. Those philosophical systems are called आत्मबहुत्ववादः, plurality of आत्मा. This मन्त्र negates साङ्ख्य, योग, न्याय, वैशेषिक, all those concepts are negated and the उपनिषत् says आत्मा एकः. Now look at this मन्त्र with this background. हृसः शुचिष्टत् – so this very आत्मा is residing in the sky also, शुचि means आकाश, in the form of हृसः – सूर्यरूपेण, as the very essence in the Sun. The word हृसः normally refers to a swan but in this context हृसः means सूर्य. It is derived from the छन् – to destroy. What does it destroy? अन्धकारम् हन्ति नाशयति इति हृसः. It is the destroyer of darkness. A ज्ञानी is also called हृसः because he also a destroyer of the internal darkness, अज्ञानम् हन्ति इति हृसः. परमहृस etc., refers to the destroyer of the internal darkness, ignorance. So in the form of सूर्य आत्मा is there in the sky. वसुः अन्तरिक्षसत् –

वायु, wind in the inter-space. आत्मा is in the inter-space in the form of वायु. वसुः वासयति सर्वानिति. That which gives fragrance everywhere. होता वेदिषत् – आत्मा is on the earth in the form of अग्निं. Normally होता means one who offers oblation. Here in this context होता means अग्निं, because in the वेद it is said अग्निर्वै होता. Then अतिथिः दुर्योणसत् – आत्मा is in the house as a guest. Here यमधर्मराज is taking all sacred things so that we will have reverence. नृष्ट् – आत्मा is in every human being as sentiency, चेतनात्वम् नृषु मनुष्येषु सीदतीति नृष्ट्. The word सत् is repeated everywhere, it is derived from the व॑सद् सीदति, वर्तते. Then वरसत्. वरेषु देवेषु सीदतीति वरसत्. वरः means देवः, the superior ones. All the देवs are called वरः because they are all superior ones compared to the human beings. आत्मा resides in all the देवs in the form of चैतन्यम्. ऋतसत्. ऋतं सत्यं यज्ञो वा, तस्मिन् सीदतीति ऋतसत्. ऋतम् in this context means यागः, a *Vedic* ritual. आत्मा is very much there as the *Vedic* rituals also. व्योमसत्. व्योम्नि आकाशे सीदतीति व्योमसत्. आत्मा dwells in the व्योम, in the all-pervading space in the form of very existence, सद्गुप्तेण. अञ्जाः – those which are dwelling in the ocean, the aquatic things and beings. अप्सु शङ्खशुक्रिमकरादिरूपेण जायत इति अञ्जाः. आत्मा is there in the form of aquatic things and beings in waters also. गोजाः. गति पृथिव्यां ग्रीहियवादिरूपेण जायत इति गोजाः. आत्मा is upon the earth in the form of earthly things. ऋतजाः. यज्ञाङ्गरूपेण जायत इति ऋतजाः. आत्मा is in the form of sacrificial accessories. अद्रिजाः. पर्वतेभ्यो नद्यादिरूपेण जायत इति अद्रिजाः. आत्मा is there in the form of mountains and rivers. What is that आत्मा? ऋतम् – the absolute reality. आत्मा is

सत्यम्. Since this आत्मा is everywhere it is called बृहत्-ब्रह्मन् or परमात्मा. बृहत् महान् सर्वकारणत्वात्. So therefore joining this मन्त्रs, in the previous मन्त्र जीवात्मा was introduced, now the उपनिषत् says this जीवात्मा is the परमात्मा which is all-pervades. So जीवात्म-परमात्म-ऐवयम् is pointed out. Continuing;

मन्त्र 2-2-03

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्याति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

So more description of जीवात्मा is given in the following मन्त्रs. The उपनिषत् points out that our body-mind complex or स्थूल-सूक्ष्म शरीरम् is essentially inert in nature because both of them are made up of पञ्चभूतs, matter only. Since both of them are made up of matter they don't have life of their own. They are inert materials, they cannot respond to the external world, they are insentient. Then what does आत्मा do? आत्मा blesses the सूक्ष्म शरीरम् by lending the reflection or चिदाभास. Just like the Sun bless the mirror by forming the reflection. Once the mirror receives the reflection the mirror gets a new status. Even though the mirror is non-luminous by itself because of the reflection it becomes luminous and bright mirror and begins to illumine the dark room. आत्मा is like the Sun, the सूक्ष्म शरीरम् is like the mirror. The आत्मा Sun lends the reflection called चिदाभास, sentiency to सूक्ष्म शरीरम् and now सूक्ष्म शरीरम् has become alive. What does this सूक्ष्म शरीरम् do? From its borrowed sentiency it lends to स्थूल शरीरम्. Thus आत्मा directly blesses सूक्ष्म शरीरम् and then through the सूक्ष्म शरीरम्

it blesses the स्थूल शरीरम्. Therefore the physical body enjoys the secondary चिदाभास. सूक्ष्म शरीरम् enjoys the primary चिदाभास. Therefore who blesses सूक्ष्म शरीरम्? आत्मा. Who blesses स्थूल शरीरम्? Again आत्मा only. Both are blessed by आत्मा only. The only difference is आत्मा blesses the सूक्ष्म शरीरम् directly and स्थूल शरीरम् indirectly. Now at the time of death what happens? Imagine I removed the mirror. The Sun continues to be there up above. Even though Sun is there, the Sun cannot illumine the dark room not because the Sun is absent but because the intermediary medium called mirror through which the Sun illumined the dark room that medium has gone away and therefore the Sun has ‘stopped’ blessing the dark room. Similarly when the सूक्ष्म शरीरम् quits the body it is as though आत्मा has quit the body because आत्मा in the form of चिदाभास is no more available in the body. आत्मा is not available in the form of चिदाभास because the first चिदाभास is formed in the सूक्ष्म शरीरम् and at the time of death primary चिदाभास goes away therefore the secondary चिदाभास formed and therefore आत्मा alone blesses the body. What is the proof? Your very breathing is the proof for the very presence of the आत्मा’s blessing. In तौतिरीयोपनिषत् it is beautifully said,

को ह्येवान्यात् कः प्राण्याद् यदेष आकाश आनन्दो न स्यात् ॥
तौतिरीयोपनिषत् २-४-३ ॥

So the same idea is brought in here also. Look at the मंत्र. **ऊर्ध्वं प्राणम् उन्नयाति**. You have to supply the subject आत्मा. So आत्मा alone draws प्राण, the exhalation air out of your lungs and throws it outside. Then **अपानं प्रत्यक् अरचयति** – आत्मा

alone draws अपान, the inhalation air. अपान in this context means आधोगमनवान् वायु. The वायु which is inhaled and goes downwards into the lungs. Therefore आत्मा is responsible for drawing वायु outwards also and inwards also. In short, आत्मा is responsible for your breathing, आत्मा alone gives your life, the very life means आत्मा's blessing. And where is that आत्मा located? मध्ये आसीनम् – that आत्मा, the king, पुरस्वामि is there in his chambers, in his palace which is the heart. हृदयपुण्डरीकाकाशे मध्ये आसीनम्, the आत्मा is located blessing that one. How can you forget that आत्मा? That is the idea. The details of which we will see in next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णत्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 2-2-01, 02 & 03 Continuing;

पुरमेकादशद्वारमजस्यावक्वेतसः ।

अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्दै तत् ॥ १ ॥

हैंसः शुचिष्ठसुरान्तरिक्षसद् होता वेदिषदतिथिर्द्युरोणसत् ।

नृष्टद्वरसदत्सद्ब्योमसद् अज्ञा गोजा ऋतजा अद्विजा ऋतं बृहत् ॥ २ ॥

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्याति ।

मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

The entire *Vedantic* disciplines we can present in four stages for our convenience.

1) The first stage is dividing the individual into two parts – the matter principle called the body and the Consciousness principle called the आत्मा. This first stage is called आत्म-अनात्म-विवेक. And at this stage only you should remember those points about Consciousness like Consciousness is not a part or property or product of the body, etc. Through this first stage you differentiate the body and Consciousness as two independent entities. Remember the example just as the hand and light are intimately together but they are two independent entities. So this segregation of आत्मा and अनात्मा, चेतन शरीरी and अचेतन शरीरम् is the first stage. And each stage we have to struggle because it is not that easy to accept. Science in spite of so much development and research is not yet very sure whether Consciousness is an independent entity or not. That means first

stage itself to get convinced may take years, decades or even जन्मs.

2) Once I have successfully gone through the first stage, the second stage of साधन is learning to shift my identity or 'I' from the body-mind part to the Consciousness part which is a difficult training. Instead of saying I am the body with Consciousness, I should learn to say I am the formless Consciousness which has got an incidental body. वासांसि जीर्णानि यथा विहाय. We have to use the word incidental regularly so that we are prepared to lose the body at any time. So I am the Consciousness with an incidental body which I use for temporary transactions and which body I have to lose at any time. And when I should lose the body is not determined by me. No permission is asked. So therefore I am the Consciousness incidentally operating transacting through the temporal mortal body. This is the second stage.

3) Then the third stage is I, the Consciousness who am incidentally operating through this matter vesture is not confined to this body only but I am the Consciousness behind all the bodies. Therefore I am non-dual, indivisible and formless space-like Consciousness who am functioning through innumerable bodies. When I claim I am the Consciousness functioning behind all the bodies we use the technical word अहम् ब्रह्म आस्मि. The word ब्रह्म means infinite. When can I say I am infinite? If I am operating behind only this body I am finite but once I know I am behind all the bodies I can happily claim that I am सर्वगतम् ब्रह्म.

जाग्रत्स्वप्नसुषुप्तिषु रुक्षतरा या संविदुज्जूम्भते या
ब्रह्मादिपिणीलिकान्ततनुषु प्रोता जगत्साक्षिणी । सैवाहं न च
दृश्यवस्तिवति दृढप्रज्ञापि यस्यास्ति चेत् चाण्डालोऽस्तु स तु
द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ मनीषा पञ्चकम् १ ॥

So the third stage is I am the Consciousness behind all the matter.

4) One more stage is there, the toughest stage in which I should know my relationship with matter. No doubt I am the Consciousness functioning behind the matter, but what is my relationship with matter. Can you say there are two entities – one Consciousness and another matter. If Consciousness and matter are two distinct entities there will be द्वैतम्. Therefore even in the third stage we are in द्वैतम् only. In the fourth stage alone I am coming to the pinnacle of अद्वैतम्. In that what should I say, what should I recognize? Not only I am operating through all the bodies in fact all the bodies are My own lower manifestation. So ब्रह्म जगत्कारणम्, I am ब्रह्मान्, therefore I am जगत्कारणम्. Therefore the fourth stage is I, the ब्रह्मान्, the Consciousness am the cause of this material universe. Therefore I myself am manifesting in the form of the very body also. What am I doing? I create a body and I transact through this body. Just like I build a house and do गृहप्रवेश for transacting. So I create a body and I chose to transact through all these bodies. Therefore the fourth stage is I am the Consciousness who am manifesting as the body also.

Then the question will come that I find it very difficult to swallow all these ideas. Do you mean to say that I have

created all these bodies and I myself am transacting through my body? If you say it is unbelievable, वेदान्त says I will give you an example to make it believable. You create a स्वान् प्रपञ्च, you have got the शक्ति to create the dream time, dream space and dream body. It is not this body but it is a special body designed for dream operation. And having created the dream body who is going to operate through that body? You don't have a separate जीव created you yourself having created the dream body enter as it were and become dream individual.

तत्सृष्ट्वा तदेवानुप्राविशत् ॥ तैतिरीयोपनिषत् २-६-६ ॥

And once you enter the dream body you no more use this body you use the dream eyes to see dream forms, dream ears to hear dream sound, dream food !to remove the hunger of dream stomach. But will you believe all these things when you are in dream? You will never believe this when you are dreaming. In dream you are going to think that there is a world outside, there is a tiger, there is a thief, there are people and you are going to accept them as independent reality. On waking up alone you will accept that I create the dream world and I transact. Extend this to this world also. And once I come to this fourth stage I can say I am the Consciousness in my higher nature, I am the matter in my lower nature. This is what कृष्ण was telling in the seventh chapter of the भगवद्गीता, I am the Consciousness, पराप्रकृति in my higher nature and I am the inert अपराप्रकृति in my lower nature. And these four stages were taught in the first two मन्त्रs. In the first मन्त्र the first two stages were taught – body and Consciousness are two different entities, and I am not

the body but I am Consciousness. And in the second मन्त्र the third and fourth stages were taught. ऋतं बृहत् means I am ब्रह्मन्. बृहत् means ब्रह्मन्. So I am the Consciousness which is ब्रह्मन्. And the fourth stage is I, the Consciousness ब्रह्मन् is existing or manifesting as हेतुः शुचिष्टसुरान्तरिक्षसद्, सूर्यरूपेण वायुरूपेण अग्निरूपेण आतिथिरूपेण मनुष्यरूपेण, in fact in the form of all these things I myself am there. This is called सर्वात्म भावः. Thus the first two मन्त्रs gave the essence of *Vedantic* teaching, i.e., nothing other than me.

Now in the third मन्त्र यमधर्मराज wants to point out that the आत्मा, I alone am giving life to the physical body. The physical body is alive, it is sentient, it is tolerable now because of life, the moment life is not there in the physical body you have to dispose off at the earliest. That is why the body is called शरीरम् – that which is decaying. Now itself it is decaying when the blessing of life is not there it decays faster. Who is lending life to this physical body? आत्मा is lending life to this physical body. But how? Not directly. आत्मा cannot give life to the physical body directly but It enlivens the body indirectly. How does it do that? आत्मा which is the original Consciousness first forms the reflection in the mind. Therefore आत्मा exists in two-fold forms. It exists in the form of original Consciousness (OC) and the very same आत्मा is available in the mind in the form of reflected Consciousness (RC) also. Therefore in the scriptures the word आत्मा is used very loosely. Therefore a student must be very alert. Two meanings are possible for आत्मा either it refers to the original Consciousness which is all-pervading or the word आत्मा can refer to the reflected Consciousness

obtaining in the mind. So आत्मा is equal to चित् or आत्मा is equal to चिदाभास. Of these two which one lends life to the body? Not the चित् आत्मा the original, but the चिदाभास रूप आत्मा located in the mind that lends life to the physical body. Therefore now the body is happily alive blessed by the चिदाभास रूप आत्मा. How long will it be there? As long as the reflecting medium is there the reflection will be there. How long will the original be there? The original will be always there. And what happens at the time of death? At the time of death the reflecting medium does not die but the reflecting medium quits this physical body.

मनःष्ठानीन्द्रयाणि प्रकृतिस्थानि कर्षति ॥ गीता १५-७ ॥

श्रीरं यदवाप्नोति यच्चाप्युक्त्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्बन्धानिवाशयात् ॥ गीता १५-८ ॥

In the fifteenth chapter of the गीता कृष्ण beautifully said this. So at the time of death the mind does not die, but the mind chooses to leave this physical body. So when the reflecting medium leaves the reflection also will have to leave and when the reflection leaves the चिदाभास which was blessing the physical body that blessing entity is gone. This is what we say आत्मा quitting the body. So when we say आत्मा quitting the body you understand properly – which आत्मा? OC आत्मा or RC आत्मा? The RC आत्मा leaves the body. That is why sometimes to differentiate we use the word जीव आत्मा to avoid confusion. The nontraveling Consciousness is परम आत्मा. To avoid confusion RC is sometimes called जीवात्मा, OC is called परमात्मा. Whenever you talk of traveling you should not take

OC आत्मा, you have to take the RC आत्मा. And once that RC आत्मा goes away what happens the body dies. Therefore what is the definition of death? The mind plus RC separating from the physical body. स्थूल-सूक्ष्म-शरीर वियोगः मरणम्. And once RC goes away the body is no more live body it is a dead body. And is OC there in the dead body? There is no place where OC is absent. In the dead body also OC is there, but unfortunately It cannot directly bless the physical body. Therefore dead body continues to be dead body in spite of the presence of both. What is absent in the dead body? RC is absent. Therefore the body decays. Therefore I am alive because the आत्मा in the form of RC. What is the proof that I am alive? The उपनिषत् says ऊर्ध्वं प्राणमुन्नयाति – because of this RC आत्मा alone we breathe out. And after that exhaling अपानं प्रत्यगस्याति – we inhale also. Where is that आत्मा located? मध्ये आसीनम् – it is very much present in your heart. Why is it said to be in the heart? Because according to the scriptures

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ॥ कठोपनिषत् २-१-१२ ॥

So within the heart the mind is there and within the mind the आत्मा is recognizable. Very careful, आत्मा is not located in the mind. आत्मा is recognizable in the mind. In what form? in the form of awareness, Consciousness, experiencer etc. Therefore we say आत्मा is located in the heart. It is like telling the lord is in the temple though god is all-pervading. It means the all-pervading god is available for worship in the temple. Like when I want to know whether there is electricity in the wire, I go to

the plug point and using the tester I check it. Once I recognize the power in the plug point then I understand that it is there throughout. Similarly we are all plug points. Every mind is a plug point in which Consciousness is recognizable. Therefore मध्ये हृदयपुण्डरीकाकाशे साक्षिचैतन्यरूपेण आसीनम् – the आत्मा is very much present. That is why we worship, we look upon the very body as the temple and our heart as the sanctum and the आत्मा as the very ईश्वर. Therefore मध्ये वामनमासीनम् – that Lord is there in this temple called body. And if आत्मा is there in the temple of body what नैवेद्यम् is being offered? He says regular offering is going on. **तिष्ठे देवाः उपासते**. Here देवाः means इन्द्रियाणि. **तिष्ठे देवा:** means सर्वाणि इन्द्रियाणि. Each sense organ is a priest or a devotee giving different offering like शब्द, स्पर्श, रूप, रस and गन्ध. They are offered to Consciousness. How do you know they are offered to Consciousness? Because I am conscious of sound, that means the Consciousness has absorbed the sound. When I am conscious of forms and colors, forms and colors are the offering to the Consciousness. In fact, constantly the offerings are coming to me. I say I know the sound, I know the form, and some नैवेद्यम् are very nice also and some of them are too hot also. That is why

आत्मा त्वं गिरिजा मातिः सहवराः प्राणाः शरीरं गृहं पूजा ते
विषयोपभोगरचना ॥ शिवमानस पूजा ४ ॥

विषय means like शब्द, स्पर्श, रूप, रस and गन्ध, **उपभोग** means absorbing that is the offering done by the sense organ. So **तिष्ठे**

देवा: उपासते. And that आत्मा is blessing the body with life. Continuing;

मन्त्र 2-2-04

अस्य विस्त्रं समानस्य शरीरस्थस्य देहिनः ।
देहादिमुच्यमानस्य किमत्र परिशिष्यते । एतद्दै तत् ॥ ४ ॥

So that आत्मा alone is blessing the body with life was mentioned in the previous मन्त्र. That is further corroborated with the help of अन्वय व्यतिरेक logic. अन्वय व्यतिरेक logic means to find out a particular thing is a cause of some event we use this method. Generally for allergy they suggest this. Suppose you have got an allergy problem. We don't know to which you are allergic. Now how to know what I am allergic to? You consume that particular dish and see whether the allergic reaction comes. This part of experimentation is called अन्वय part. Take that material and see whether the reaction is there. This is not enough. The second part is you stop consuming that for some days and see whether the reaction is absent. And if on consumption reaction comes and on avoidance reaction goes away then you have confirmed that particular thing is the allergen. In संकृत it is presented as यत् सत्वे यत् सत्वम् यत् अभावे यत् अभावः तत् तस्य कारणम्. Potato सत्वे allergic reaction सत्वम् (co-present) potato अभावे allergic reaction अभावः (co- absent) तस्यात् potato एव reactionस्य कारणम्. Now the उपनिषत् wants to prove that when आत्मा is present the body is alive and when आत्मा is absent the body is dead, therefore आत्मा एव is the कारणम् for the very life of the body. In the previous मन्त्र अन्वय part was mentioned, when

आत्मा is present all these things will happen, and now the व्यतिरेक part is being shown. **शरीरस्थस्य देहिनः** – so this देहिन्, the आत्मा is available in the body. Which type of आत्मा is being talked about? **चिदाभास रूप आत्मा** is talked about in this context. Where is this **चिदाभास रूप आत्मा?** **शरीरस्थ** – in the body. And particularly in the mind that is the reflecting medium. Suppose this आत्मा, the RC आत्मा, **विश्वंसमानस्य** – the RC आत्मा leaves this physical body, departs from the body. The moment I talk about departure your mind should receive it properly. OC cannot depart from the body, therefore departure means you should take the RC part. Therefore RC आत्मा **विश्वंसमानस्य** – leaves the body. When does it leaves the body? When the mind, RC or सूक्ष्म शरीरम् leaves. Therefore along with RM suppose the RC leaves. In fact we use the word ‘he is gone’. By ‘he is gone’ who do we refer to? You cannot refer to the physical body because the physical body has not gone, it is very much there. Can it refer to आत्मा? ‘He’ cannot refer to OC also because it cannot travel anywhere. Therefore whenever you say ‘he has left, he has gone’, it refers to the RC Consciousness alone. It goes from लोक to लोक. Whenever I say RC you should include RM also because they are inseparable. Therefore **विश्वंसमानस्य** – when he leaves the body, **देहात् विमुच्यमानस्य** – when it gets separated from the body. **देहात् विमुच्यमानस्य** is the explanation of **विश्वंसमानस्य**. **किम् अत्र परिशिष्यते** – what remains in the body. This is not a question! Don’t try to answer. what remains in the body means nothing remains. Life is gone, intelligence is gone, perceptual faculty is gone, hearing faculty is gone. Therefore they knock

the body there is no one to answer from inside. Who has gone? The one inside who responded that responder is gone. एतद्वै तत् – this Consciousness that blesses the body indirectly is ब्रह्मान् which you wanted to know. Continuing;

मन्त्र 2-2-05

ज प्राणेन नापानेन मत्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्नितौ ॥ ५ ॥

So here is a problem. What is that? At the time of death the RC, the चिदाभास goes away and the RM, the सूक्ष्म शरीरम् also goes away. Even though in the subtle body seventeen organs are there the most important part is प्राण. So when the subtle body goes away, we use the expression प्राण went away. You can say mind has gone, that is also correct. sense organs have gone is also correct. But we generally use the word प्राण went away Therefore the RM, viz., the प्राण also goes away. So at the time of death two things go away. RC goes away and the RM goes away. The most important part of RM which is प्राण also goes away. So previously both were there therefore body was alive, now both have gone away the body has become dead. Now the question is how do we know whether RM or RC is blessing the body. A person can say प्राण alone gives life. He gives importance to प्राण rather than giving importance to RC. So who is the real one which blesses with life? Even though both of them quit at the time of death, even though both of them are there while living, we have to give importance to the Consciousness alone, प्राण cannot bless the physical body. In fact प्राण's utility is it is able to receive the reflection and bless

the body, transfer the reflection to the body. Suppose there is a dark room and there is the Sun. And outside I have kept a mirror at a particular angle. Now the Sun up above is forming a reflection in the mirror. So here there are two things – reflected Sun (RS) and the reflecting medium (RM), the mirror. Now if the dark room has to be illumined you require both the mirror and the reflected Sun – only that mixture will be able to illumine the dark room. If you remove the mirror certainly the darkroom cannot be illumined. Suppose a person uses अन्वय-व्यातिरेक method. He argues when the mirror is there the dark room is illumined, when the mirror is removed the room becomes dark. So why can't I say that the mirror alone is illuminating the room. Our answer is even though अन्वय-व्यातिरेक is fitting in but still you cannot say mirror is the illuminator because the mirror does not have a light of its own. The credit can never go to the mirror. Even though mirror plays a very important role the credit can never go to the mirror because the mirror does not have a light of its own. Then what is the mirror doing? With the borrowed light it is illuminating the room. Therefore the ultimate credit goes to not the mirror but the Sun. Similarly प्राण can never enliven the body. प्राण serves as a mirror only. Therefore प्राण can never give life to the body because प्राण by itself is an inert matter like the mirror. The role of प्राण is to borrow the Consciousness from आत्मा and lend life to the physical body. Therefore the उपनिषत् says न प्राणेन न अपानेन कश्चन मर्त्यः जीवति – a person is alive not because of प्राण because it doesn't have life of its own, अपान doesn't have life of its own; सूक्ष्म शरीर doesn't have life of its own. If प्राण makes the body alive

it is not because of its own light but it has borrowed from the original Sun. Therefore इतरेण तु जीवन्ति – it is because of someone else, i.e., आत्मा. यस्मिन् – upon this आत्मा alone एतौ उपाधितौ – प्राणापान �are dependent on आत्मा for Consciousness. And having borrowed sentiency the प्राण generously lends sentiency to the physical body. Therefore the ultimate light belongs to the आत्मा alone.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 2-2-05 Continuing;

ज प्राणेन नापानेन मत्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्नितो ॥ ५ ॥

The teacher wants to show that आत्मा alone lends life to the physical body because आत्मा alone is the ultimate and only source of Consciousness. And therefore आत्मा alone blesses the physical body with life. With regard to this teaching there can be a doubt and therefore the doubt is being clarified in this मन्त्र. The doubt is as follows. We find that the physical body is alive as long as the सूक्ष्म शरीरम् is inside the body. And in the सूक्ष्म शरीरम् प्राण is the most important vital factor. Therefore we can say as long as प्राण is in the body the body is alive and when प्राण leaves the body the body becomes dead. Therefore if you apply the अन्वय-व्यतिरेक logic it appears as though प्राण is giving life to this body. When प्राण is body is alive, when the प्राण is gone body is dead, therefore प्राण alone gives life to the body. And superficially studying it is very true also. But here यमधर्मराज wants to point out that even though it appears true but ultimately speaking प्राण is not lending life to the body. Why do we say so? Because प्राण itself is जडम् by nature, सूक्ष्म शरीरम् itself is जडम् by nature, it being the product of the five elements. If you remember तत्त्वबोधः प्राण is born out of

एतेषां पञ्चतत्त्वानां समष्टिराजसांशात् पञ्चप्राणाः समभूताः ।

So since प्राण itself is जड़म् how can an inert प्राण lend life to the physical body. Therefore प्राण is not the giver of life. Then who is the giver of life? इतरेण तु जीवन्ति – there is something other than प्राण which is called आत्मा. So प्राण is जड़म् body is also जड़म् and आत्मा is the only चेतनम्. Then what is the mechanism that is happening? Even though the body is also जड़म् प्राण is also जड़म्, there is a difference. The जड प्राण has the capacity to borrow life directly from आत्मा. It has got that VIP status. Having borrowed life from आत्मा that live प्राण, the sentient प्राण blesses the body with Consciousness. Once प्राण goes away even though the body is very much in contact with आत्मा body has a peculiar problem, unfortunately body cannot directly borrow life from the आत्मा. Therefore the प्राण medium is gone and therefore the body becomes dead. To understand this you have to remember the example of the mirror with the reflected light. When the mirror with the reflected light is shown towards a dark room the room becomes bright. And when the mirror is removed the room becomes dark. Because of this अन्वय-व्याप्तिरेक can you say the mirror is illumining the room. You cannot say so because the light in the mirror itself is not its own original light. It has borrowed from the Sun up above and unfortunately the Sun cannot illumine the dark room directly. Therefore you have to use an angled mirror, through the mirror medium dark room gets the light. And therefore प्राण is only a medium to bless the body with life. At the time of death the medium is gone and not the आत्मा. And therefore इतरेण तु जीवन्ति चरिमन् – upon the आत्मा alone एतौ

प्राणापानौ उपाश्रितौ – even प्राणापान are dependent on आत्मा for life. Upto this we saw in the last class. Continuing;

मन्त्र 2-2-06

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

In this मन्त्र यमधर्मराज promises to talk more on ब्रह्मन्. So हन्त is a short break. Then यमधर्मराज says I will talk more about ब्रह्मन् even though I have talked about it in the previous section as well as in this section, since it is an extremely subtle topic I will talk more about that. So गुह्यं सनातनं ब्रह्म प्रवक्ष्यामि – I want to talk more about because it is गुह्यम् – a secret, extremely subtle to understand. That means even after teaching it remains secret. सनातनम् – eternal. So more about this subtle, eternal ब्रह्मन् I want to talk. This is the first promise. Also I want to talk about another topic मरणं प्राप्य यथा आत्मा भवति – I will also talk about the future of an ignorant जीवात्मा after death. So what will happen to an ignorant जीवात्मा. What happens to a wise person after death? Nothing happens! Because in the case of a wise person स्थूल शरीरम् is also gone, सूक्ष्म शरीरम् is also dissolved, कारण शरीरम् is also dissolved. Therefore all the three bodies dissolve into the corresponding total. This we saw in मुण्डकोपनिषत्

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्व सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥
मुण्डकोपनिषत् ३-२-७ ॥

In the case of a wise person all the three bodies merge into the corresponding total otherwise known as ईश्वर. Like an iceberg dissolving into the ocean. Then what happens to the आत्मा of a ज्ञानि? Poor चैतन्यम् cannot do anything because it is already all-pervading. Therefore nothing happens to the Consciousness also. This is a lot of a ज्ञानि which is called विदेहमुक्ति. But here शङ्कराचार्य wants to talk about the lot of an अज्ञानि. Therefore he says आत्मा – अज्ञानि जीवात्मा, यथा भवति – how does it fair? What comes for him? मरणं प्राप्य – after death. We are seeing what happens before death. So शास्त्रा need not talk about it as we know clearly. But we do not know what happens after death because it is invisible. And यमधर्मराज being the head of the department of death, he knows what happens and he will tell about it, हे गौतम – O नविकेतस्! I will talk about the अज्ञानि जीवात्मा also. These are the two topics he has promised. Now he is going to deal with both of them.

मन्त्र 2-2-07

योनिमन्ये प्रपद्यन्ते शरीरत्वाय ठेहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाक म् यथाश्रुतम् ॥ ७ ॥

Of these two questions यमधर्मराज answers the second question first. Because he wants to answer very briefly therefore he treats the second question. What is the second question or promise? What will happen to the अज्ञानि जीवात्मा after death? He deals with that first because majority comes under that category. This is a very important मन्त्र because this is an important प्रमाण for पुनर्जन्म. The शास्त्रम् is the primary proof for rebirth. Whatever reasoning we give they are all not

clinching reasoning, they are not proving argument, they are all supporting arguments. If we have got proving arguments for rebirth then all the scientists would have uniformly accepted rebirth and in the academic studies a chapter on rebirth would have been there. The very fact that the science has not scientifically accepted rebirth we should know that we don't have proving evidence for rebirth. Then what evidence have we got? We have got supporting evidence only. And what is the primary proof for rebirth? शास्त्रम् एव प्रमाणम्. Rebirth comes under अपौरुषेय विषय. It is अपौरुषेय, it is never available for scientific study. Science will accept only under one condition. If a scientist has to accept then at the time of death he should be able to prove that something leaves this body. But experimentally there is no proving evidence, once शास्त्र talks about we can try to give some supporting evidence. Every genius in every field can give you a supporting evidence, सम्भावना युक्तिः. There are two types of logic – supporting evidence, सम्भावना युक्तिः and proving evidence, निश्चायक युक्तिः. For rebirth we have got only supporting evidence and no proving evidence. Then how do you know rebirth is there? This मन्त्र is one of the प्रमाणम्. शास्त्रम् एव पुनर्जन्म विषये प्रमाणम्. What does शास्त्र say? It says when an ignorant person dies, what happens to these four factors – स्थूल शरीरम्, सूक्ष्म शरीरम्, कारण शरीरम् and आत्मा? In the case of wise person three शरीरम्^s dissolves, आत्मा remains. It cannot travel because it is all-pervading. What happens in the case of an ignorant person? स्थूल शरीरम् dies and dissolves in the पञ्चभूताः. Whether you cremate or bury the body mingles with

the पञ्चभूतानि. The proof is प्रत्यक्षा प्रमाणम्. So सूक्ष्म शरीरम् goes away as it cannot travel anywhere. Then what about the आत्मा of an अज्ञानि? Whether अज्ञानि or ज्ञानि आत्मा happens to be all-pervading and therefore आत्मा also cannot travel. Then what happens to सूक्ष्म शरीरम् and कारण शरीरम्? These you can never see with your eyes. I don't see your सूक्ष्म शरीरम्. Do you see my सूक्ष्म शरीरम्? Both सूक्ष्म शरीरम् and कारण शरीरम् are invisible. They are not available for any instrument of knowledge. Therefore what happens to सूक्ष्म शरीरम् and कारण शरीरम् we can know only through the शास्त्राः. From शास्त्रम् we come to know that सूक्ष्म कारण शरीरम्‌s of an अज्ञानि survives the death. They are not destroyed at the time of death. Only in the case of a ज्ञानि the सूक्ष्म कारण शरीरम्‌s also gets destroyed. But generally we don't say two शरीरम्‌s, we say सूक्ष्म शरीरम् and कारण शरीरम् is understood. And therefore the सूक्ष्म शरीरम् travels. This सूक्ष्म शरीरम् is always with reflected Consciousness and therefore what travels is चिदाभास सहित सूक्ष्म शरीरम्, प्रतिबिम्ब सहित सूक्ष्म शरीरम् otherwise called अहङ्कारः, the ego. So the अहङ्कार part of an अज्ञानि travels whereas the अहङ्कार part of a ज्ञानि is dissolved. Where does it travel? It travels towards another physical body which can be either superior like देवाः, inferior like असुरः and animals and plants or medium like मनुष्य शरीरम्. उत्तम शरीरम् देव शरीरम्, मध्यम शरीरम् मनुष्य शरीरम् and अधम शरीरम् पशुपक्षि आदि शरीरम्. What determines the type of शरीरम्? Does God determines? If God is going to determine God will be certainly partial. Therefore certainly God does not determine पुनर्जन्म. Therefore never blame God

for your body. Then if God does not determine who determines? यमधर्मराज says our पुण्यपापकर्मफलानि which we have done not only in the present जन्म but done in the past जन्म also. So depending upon the type of कर्म,

पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥
प्रश्नोपनिषत् ३-७ ॥

ऊर्ध्वं गत्तिनित सत्त्वस्था मद्ये तिष्ठनित राजसाः ।

जग्दन्यगुणवृत्तिस्था अधो गत्तिनित तामसाः ॥ गीता १४-१८ ॥

All these are based on this मन्त्र alone. Look at this मन्त्र. He says अन्ये देहिनः – some अज्ञानि जीवात्माः, we have to add the word अज्ञानि, योनिं प्रपद्यन्ते – enter the womb of various parents of different living beings, so योनि refers to the womb which determines the very body itself. Why does it enter the womb of a mother? शरीरत्वाय – for acquiring an appropriate body. Why should it acquire an appropriate body? Because the कर्मफलम् can only be exhausted only through experience. सुख दुःख अनुभव द्वारा एव कर्मफलम् क्षीयते. And अनुभव is possible only through the स्थूल शरीरम्. If स्थूल शरीरम् medium is not there we cannot experience anything. And therefore the जीव which leaves one physical body cannot experience anything until it acquires another appropriate physical body. If in स्वर्गलोक the सुख is to be experienced it requires a body appropriate to स्वर्गलोक. Even to experience सुख दुःख in dream you require a dream physical body. Isn't it? If you are eating good food in dream you have got a dream physical body which is created in dream through which alone you travel in dream and do transaction. The only difference is the dream

physical body is not perceptible for others. Therefore there are two types of physical bodies. One types of physical body is perceptible physical body and the other one is imperceptible physical body. So स्वर्गलोक स्थूल शरीरम् is not visible to us. स्वप्नलोक स्थूल शरीरम् is not visible to us. And therefore either visible or invisible स्थूल शरीरम् has to be acquired because only through the physical body you can contact the world and only when the world is contacted सुख दुःख will come. And therefore यमधर्मराज says this जीव goes in search of the body. **शरीरत्वाय** – for acquiring an appropriate visible or invisible स्थूल शरीरम्. Physical body is a must for any अनुभव. All these are very elaborately discussed in ब्रह्मसूत्र. **स्थाणुम् अन्ये अनुसंयन्ति** – some other अज्ञानि जीवात्मAs take plant bodies. So previously **योनिम्** indicates the पशुपक्षिमृगमनुष्यादि शरीरम् which are all जडगम शरीरम्, moving the physical body. Some other जीवात्मAs take non-moving the physical bodies which is called the plant शरीरम्. Non-moving is called स्थावरम्. स्थावरम् does not mean stone. Stone is not considered as a जीव at all because stone cannot experience सुखदुःखम्. So **अन्ये अज्ञानि जीवात्मानः स्थाणुम् अनुसंयन्ति** – they acquire that physical body. Some people ask how much time will it take? In fact we are bothered more about what happens after death rather than what happens before. We say we do not know how much time will it take. We do not know when the next कर्म fructifies. Then the most important thing is once this physical body is dropped then the time concept itself will change. You can never measure the time of another जन्म in terms of the time of this physical body. That is

why during dream itself the time is totally different. You dream for one and half minutes or so of waker's time and during that time this dream individual will get children, grandchildren etc. From that it is very clear that the time varies from लोक to लोक. Therefore we can never talk about or understand the time principle after the death. Therefore we don't discuss those topics. So स्थाणुमन्येऽनुसंयन्ति. Are all these accidental or governed by laws if you ask here यमधर्मराज says that every event is governed by law. Birth is not an accident. If you are born in a family in a particular place with a particular body with certain genetic advantages or disadvantages it is not accidental, everything connected with your birth is governed by law. What is the law? यथाकर्म – depended on the पूर्वकर्म. Which particular पूर्वकर्म I cannot say because I don't know the details of my पूर्वजन्म. Don't ask why we don't remember our पूर्वजन्म, when we don't remember the last class there is no need to complain about forgetting about पूर्वजन्म. Such questions are not entertainable. And more importantly it is good that we don't remember. Already the past of this life itself is enough for them, the regrets and worries and insults, if you are going to remember we will commit suicide therefore भगवान् has intelligently covered our past from our mind. That is why in the भगवद्गीता भगवान् says

मतः समृतिर्ज्ञानमपोहनञ्च ॥ गीता १४-१५ ॥

I have blessed you not only with memory I have blessed you with forgetfulness also. In fact forgetfulness is a very important blessing especially with regard to our past suffering. That is

why we say time is a healer. Otherwise if they are going to be green in our memory we will continue to shed tears. How we cried that day the same intensity of crying will continue now. Who can stand this crying? What is our problem? Forgetfulness is also important, memory is also important, what we should forget and what we should remember that should be appropriate. We remember all the insults and as per as the गीता उपनिषत् is concerned conveniently we forget. It will be nice if that could be interchanged. Remember what is to be remembered, forget what is to be forgotten. Therefore पूर्वजन्म should be not known to us. But even though we don't know भगवान् knows. For us our कर्मs are unknown, भगवान् knows every कर्म of everyone. That is why He is called सर्वज्ञः.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

अविद्याणि च भूतानि मां तु वेद न कश्चन ॥ गीता ७-२६ ॥

So we need not know, भगवान् knows and appropriately he gives the next जन्म. Therefore यथाकर्म – depending upon our good and bad action, and यथाश्रुतम् – depending upon our उपासन. Here उपासन need not be taken as purely deity उपासन. उपासन means whatever you dwell upon constantly. As a person thinks so he becomes. So on what all things mind is dwelling upon all the time will determine our next जन्म. As seen before ‘watch your thoughts they become your words, watch your words they become your actions, watch your actions they become your habits, watch your habits they become your character, watch your character it becomes your destiny.’

Therefore ultimately your destiny begins with your thought life. That is why in the eighth chapter of the भगवद्गीता कृष्ण said

यं यं वापि स्मरनभावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्वावभावितः ॥ गीता ८-६ ॥

Whatever is your preoccupation that will determine your future. Therefore अर्जुन remember God to become one with God. ईश्वर चिन्तया ईश्वर ऐक्यम्. So with this यमधर्मराज answered or fulfilled the first promise – what happens to an ignorant person after death.

Now he is going to enter into the second प्रतिज्ञा – I will talk more about ब्रह्मन्. That he is going to deal with the following मन्त्रs more elaborately, we will see.

मन्त्र 2-2-08

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्मं तदेवामृतमुत्प्यते ।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्दृत्यै तत् ॥ ८ ॥

So what is ब्रह्मन्? Here यमधर्मराज first points out ब्रह्मन् is the चैतन्यम्, the Consciousness principle which resides in every individual and therefore it is called पुरुषः. पुरे शेते इति पुरुषः. In the first मन्त्र of this section it was said

पुरमेकादशद्वारमजस्यावक्षयेतसः ॥ कठोपनिषत् २-२-१ ॥

the body was compared to a called पुरम्. And एः means indweller, resident. Therefore पुरुषः means the indweller of the body, and i.e., the चैतन्यम्, the Consciousness. What does the Consciousness do? जागर्ति – Consciousness is one principle

which is awake all the time, which never goes to sleep at any time and which always illumines anything that is in front unlike all the other organs. The other organs are awake at times and they are asleep at times. Awake means illumining the objects. Asleep means not illumining the objects. So the sense organs illumine the world when they are awake and in deep sleep state the sense organs have folded. That is why even though the ears are open we do not hear any sound. Even the mind has folded not perceiving the object. Therefore mind and sense organs are temporary wakers or temporary illuminators. Then what about Consciousness? It is an illuminator permanently. What is meant by that? When the mind is active the Consciousness illuminates the active mind and when the mind has gone to sleep the Consciousness illuminates the sleeping mind also. By sleeping mind is meant that blank experience. Therefore ever effulgent Consciousness is inside the body. Therefore यमधर्मराज says जागर्ति – ever awake. When? शुस्पृ – even when all the organs have gone to sleep. That is why when the mind does not know anything in sleep I say “I did not know anything in sleep”. Then I ask you the question “Do you know that you did not know anything in sleep?” “Yes I know I did not know anything in sleep.” In the waking state I know that my mind is knowing the world. Therefore knowledge is also known, ignorance is also known, therefore I am the eternal illuminator of the knowing mind as well as the non-knowing mind. बृहदारण्यकोपनिषत् beautifully says

यद्यै तन्न पृथ्यति पृथ्यन्वै तन्न पृथ्यति ॥ बृहदारण्यकोपनिषत्
४-३-२३ ॥

I know that I know and I also know that I don't know. When I say 'I know that I know' it means I know that the mind knows and when I say 'I know that I don't know' it means I know when the mind does not know. In short, I am the ever-effulgent evident Consciousness. What else I do? निर्मित्माणः – at the time of dream not only I am evident Consciousness but I create an inner world also through the mind. I am creator of the inner universe through my वासनाs and संरक्षारs. कामं कामम् – as I like, without any restraint. So thus I am the creator of the inner world at the time of dream. And I myself create the external world at the time of waking by activating the mind again. Thus I, the Consciousness am the creator of both internal world and external world. So कामं कामं पुरुषो निर्मित्माणः. तदेव शुक्रम् – that I, the Consciousness am ever pure. Even though the mind, the body and the world may be impure but I, the illuminating Consciousness am ever pure. तद्ब्रह्म (महावाक्यम्) – this Consciousness is ब्रह्मन्, the limitless. Why is it said? Because when I say Consciousness is in the body one may think that it is only in the body. Therefore here यमधर्मराज says it is in the body as well as outside the body. If somebody asks where is space, first I say it is within the hall and once it has been reasonably understood that I say space is outside the hall also. And it has been reasonably understood also I say space is neither inside the hall nor outside the hall but everything is inside the space. Similarly here also Consciousness is inside the body as well as outside also. It is all-pervading. तदेव अमृतम् उच्यते – that Consciousness is said to be immortal. Just as the space does not disappear when the walls are pulled down. Space

is there when the hall is, space continues when the hall is pulled down.

न हन्यते हन्यमाने शरीरे ॥ कठोपनिषत् १-२-१८ ॥

When body goes Consciousness does not go. Therefore it is called immortal ब्रह्मान्. Not only that सर्वे लोकाः तस्मिन् श्रिताः – all the bodies and the entire universe is in that Consciousness. How did we begin? Consciousness is in the body, पुरुषः, now we conclude Consciousness is not in the body but body is in the Consciousness. Not only this body सर्वे लोकाः तस्मिन् श्रिताः – विश्वाधारम् गगन सदृशम्. So सर्वे लोकाः तस्मिन् चैतन्यरूपे आत्मनि श्रिताः and कक्षन् तदु न अत्येति – nothing in the creation exists beyond that Consciousness. Just as no object is beyond space similarly nothing is beyond Consciousness. And Consciousness is ब्रह्मान् and that is the आत्मा inside you, in fact that is the आत्मा which is you. Don't say inside, don't say outside that आत्मा is you. Therefore the conclusion is I am the Consciousness in which the whole world is resting.

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम् लयम् याति तद् ब्रह्म अद्यमरम्यहम् ॥ कैवल्योपनिषत् १४ ॥

See the declaration of a ज्ञानी! The whole world rises in me, the whole world rests in me and the whole world dissolves in me. Exactly as a waker from dream can say the whole dream world is born out of me, rests in me and dissolves into me. Now we are thinking that I am a miserable individual in the world which is संसार and the world is in me is called मोक्षा. A small change needs to be done. I am in the world is संसार, the world is in me

कठोपनिषत्

वल्ली ४

is मोक्षा. **एतद्वै तत्** – this is the one which you wanted to know through the third boon.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 2-2-08 Continuing;

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुत्त्यते ।
तस्मैल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्दौ तत् ॥ ८ ॥

In the sixth मन्त्र यमधर्मराज promised to deal with two topics. One is what happens to an ignorant person after death. अज्ञानि संसारि जीवस्य मरण अनन्तर गतिः. The second topic that यमधर्मराज promised is more about ब्रह्म स्वरूपम्, ब्रह्मणः द्वुर्विज्ञेयत्वात् ब्रह्मन् being an extremely subtle topic यमधर्मराज promised to deal with ब्रह्म स्वरूपम् a little bit more. Having promised these two topics, the first topic of जीव गतिः was dealt with in मन्त्र number seven. What is the जीव गतिः? पुनरपि जननम्. What do you mean by पुनरपि जननम्? पुनरपि स्थूल शरीर ग्रहणम्. Dropping the present body and acquiring a new body and continuing the eternal shopping. And again drop the body, go home and get another body and start shopping. So this endless shopping or interaction is called संसारः. In fact the word संसार means continuous traveling. It is derived from the वृस् to move. So सारः means to moving and संसारः means violently constantly moving. And it is not a linear moving, sometimes going up and sometimes going down, zigzag moving. So this is the helpless lot of a संसारि जीव. Having dealt with that topic in one मन्त्र briefly यमधर्मराज enters into the second topic which is ब्रह्मस्वरूप वर्णनम्, more description which यमधर्मराज wants to do elaborately beginning from the

eighth मन्त्र upto the end of this section. Of this we saw the eighth मन्त्र in the last class wherein यमधर्मराज revealed that ब्रह्मन् is not a new entity that I want to reveal but ब्रह्मन् is another name of the Consciousness which is intimately available in your own body-mind-complex. ब्रह्मन् is not a new entity, It is nothing but the name of the चैतन्यम्. What type of चैतन्यम्? अवस्थात्रय साक्षि चैतन्यम्, the Consciousness which illumines the external world in the waking state, which illumines the internal world during the dream state and which illumines the absence of both the external and internal world during sleep state that Consciousness alone is called ब्रह्मन्. How is this Consciousness known to me? This Consciousness is already known to us in the form of अहम्, the very I itself. So even Consciousness is not a new entity, Consciousness is intimately known to me as I, the Conscious principle who am aware of the जाग्रत् स्वप्न सुषुप्ति अवस्थाः, that I the experiencer that I the witness am ब्रह्मन्. So ब्रह्मन् is not a new entity but it is a new status which belongs to me. And यमधर्मराज concluded that by saying तदु नात्येति कक्षन् – nothing exists beyond this ब्रह्मन्. It is this ब्रह्मन् which you wanted to know through the third boon. Upto this we saw in the last class. Continuing;

मन्त्र 2-2-09

अनिर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूत् ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ ४ ॥

All these मन्त्रs right from the eighth upto the end of this section are all important मन्त्रs of कठोपनिषत् because all these reveal ब्रह्मस्वरूपम् or आत्मस्वरूपम् which is the central theme

of all the उपनिषत्. Therefore everyone of this मंत्र is important. What does he say in this मंत्र? In the previous मंत्र it was pointed out that ब्रह्मान् is nothing but the Consciousness which illumines or which is aware of everything in the creation. What is the form of this Consciousness? Consciousness is in the formed body but Consciousness itself is formless. Consciousness obtains in the formed body but Consciousness itself is formless. This idea is conveyed through an example. The light which illumines this hall which we call as प्रकाश तत्वम्, the principle of light is pervading this entire hall because of which alone the hall is bright now, we are able to take the class. You know what happens if the light goes away. So this light alone pervades every inch of the hall. What is the shape or form of the light? The light itself does not have any आकारः, it is निराकारः, it is formless. Because it is formless only it is not located in a particular place, it is non-localized light. Your body is located in a place but the light itself is not located in a place, it is unlocalized, it is pervading. Whereas the physical body has got a form and it is located. And the formless, unlocated light is now pervading the formed and located body. How do you know the light pervades this body? What is the proof? If the light is not on my body you will not be able to see me. The very fact that the body is perceptible, the perceptibility of the body, the knowability of the body, the experiencibility of the body is because of the pervasion of the light. So now here are two things – unlocated, formless light and located, formed body. And here takes place a confusion. We successfully gets confused. That is our glory. What is the confusion? When the

formless and unlocated light pervades the formed and located body then the light also appears to be formed and located. What is the form of the light now? The light also seems to have the shape of the body. And not only that the light seems to have a shape, the light seems to be located in the body also because outside the body you don't experience the light. And since the light is unexperienceable beyond the body we commit the mistake that there is light located in the body. Therefore light gets seeming limitation. And once the light gets limited we begin to divide the light also that there is one light pervading this body and in between there is no light because I don't experience the light. And there is another person sitting therefore another light. Thus one light seemingly becomes plural. अद्वैतम् द्वैतम् इव भवति; अपरिच्छिन्नम् परिच्छिन्नम् इव भवति. Unlocated seems to become located, unlimited seems to become limited, formless seems to become formed all because of association with the body. Now यमधर्मराज says the same thing has happened with regard to the Consciousness also. What is the original nature of Consciousness? It is unlocated, it pervades everywhere. And not only is it unlocated, it is निराकारम्, formless also. And therefore only it is indivisible अखण्ड चैतन्यम्, अद्वैत चैतन्यम्. But what is the problem? When the very Consciousness pervades this body the Consciousness also seems to become located in the body. Therefore I have got one body and I have got one Consciousness. So one अनात्मा and one आत्मा. For one body one Consciousness. And in between I don't experience Consciousness therefore I conclude that the Consciousness is

only here in the body and not outside. And then I see a second body which is pervaded by the Consciousness and I conclude that there is a second body and a second Consciousness. So for you one अनात्मा and one आत्मा. So many देहs are there, so many देहिंs also seems to be there. And not only the आत्मा seems to be many but each आत्मा seems to be limited also. Plurality is mistake number one, limitation is mistake number two. What is the third mistake I commit? I say after the death the आत्मा leaves the body and travels. Not only do I attribute the limitation to Consciousness I also talk about the travel of आत्मा – that आत्मा is going to स्वर्गलोक, नरकलोक, पितृलोक and I also do prayer for आत्मशानित. All these are successful mistakes we have committed. And यमधर्मराज says there is no question of आत्मा being limited by the body, there is no question of आत्मा being divided, there is no question of आत्मा traveling from one place to another. They are all errors caused by illusion because of the association with the body. Here यमधर्मराज gives three examples – अग्नि दृष्टान्तः, वायु दृष्टान्तः and सूर्यप्रकाश दृष्टान्तः, fire, air and sunlight respectively. In this मन्त्र fire example is given. And what यमधर्मराज points out is the fire principle, अग्नितत्वम्, the heat energy pervades formlessly everywhere. It is not located in a place, it is all over. How do you know? You know the weather is so humid and hot that you feel so sweaty because of the heat in the atmosphere. Do you see the humidity in the atmosphere? You do not see the heat, from that it is very clear heat does not have a form. Then where is अग्नितत्वम्? सर्वव्यापकम् अग्नितत्वम्. And this all-pervading formless unlocated fire

becomes manifest in a log of wood. When you are burning a log of wood the all-pervading fire begins to manifest in the log of wood. And now the wood gets associated with ଆତିନ. And when the all-pervading ଆତିନ is manifest in the log of wood, what mistake I commit? I think just because the wood is located in a place I conclude that fire is also located in the wood. Therefore when somebody asks where is the fire what do we say ‘there is fire’. In fact the truth is the fire is not ‘there’, the fire is not only in the log of wood but the fire is beyond the log of wood also. And that is why even ten feet away from the log of wood you are not able to stand because heat is there. What do you mean by heat? Fire principle. Therefore fire is not located but it seems to be located because of the manifesting medium. The manifesting medium is called ଉପାଧି. So the log of wood is ଉପାଧି, it creates a seeming location to the fire, it creates an error in the mind. Therefore ignorant people say fire is in the log, wise people say fire is all-pervading but it is manifest in the log. Similarly ignorant people say ଆତମା is in the body, the wise people say ଆତମା is all-pervading and it is manifest in the body. So even when the log of wood is totally destroyed ଆତିନ is not destroyed. So when you remove the wick from the lamp don’t think that the flame is destroyed, flame is ଆତିନତତ୍ତ୍ଵମ୍. ଆତିନ has lost its shape which was given by the wick. When the wick is removed the shaped ଆତିନ becomes shapeless ଆତିନ. So wick becomes the ଉପାଧି for the manifestation of the ଆତିନତତ୍ତ୍ଵମ୍. Now look at the ମନ୍ତ୍ର, he says **ଯଥା ଏକ: ଆତିନ:** – as there is only one fire principle which is formless, unlocated, and therefore all-pervading, and **ଭୁଵନ**

प्राविष्टः – it pervades the entire creation. So the formless fire pervades the entire creation and it pervades a wick in the lamp also or a log of wood also. And when it pervades a log of wood which means when you strike a match stick and when the log of wood catches fire, **प्रतिरूपः बभूत्** – the formless, unlocated fire assumes the form of the fuel or the log of wood. That is why if you see the iron pieces which are forged in the forging company you see that in keeping with the shape of the iron the fire also seems to have a shape. The glowing iron which comes out of the manufacturing company until it cools down the shape of आङ्गिन is the shape of iron piece. Therefore the fire has got **प्रतिरूपः बभूत्** – it has a seeming form and location. Who is responsible for this form? **रूपं रूपं प्रति** – which form is determined by the manifesting medium. What is the manifesting medium? Any fuel, any log of wood is the manifesting medium. So **रूपं रूपं प्रति इन्द्यनम् इन्द्यनम् प्रति रूपो बभूत्** – assumes. And because of seeming location we begin to count the number of fires also. **तथा** – in the same way. So अनेकत्व, परिच्छिन्नत्व, बहुत्ववत्. एक अनेः अनेकत्वम् अपरिच्छिन्न अनेः परिच्छिन्नत्वम्, सर्वगत अनेः आधारवत्वम् or आश्रयवत्वम्. All these are superimposed, in the same way **एक आत्मा** – there is only one आत्मा. We are counting many जीवात्मा^s and we also talk about पुण्यात्मा, पापात्मा. So we count many आत्मा^s, the very counting is born out of ignorance. And people ask the question also how come the number of आत्मा increases, population explosion they ask. It is like talking about more number of fires; fire has not increased but the manifesting medium, the logs of wood can increase. Similarly

the number of आत्मा never increases but we successfully commit the mistake and ask serious questions also thinking that the teacher or the शास्त्रम् is cornered now. Therefore every question reveals the ignorance of the person. यमधर्मराज says एक आत्मा. Where is this आत्मा? सर्वभूत-अन्तरात्मा – which pervades every being. What does the word being represent? स्थूलसूक्ष्मशरीरम् is here भूतम्. Every body represents a log of wood, each one is a fuel and in each body the आत्मा, the चैतन्यम् is there which is experienced in the form of life principle. When I say it is a live body the very life which represents sentiency, the चेतनात्म is the manifestation of one life principle. So सर्वशरीर-अन्तरात्मा एक एव. But now that formless आत्मा seems to have प्रतिरूपः – a shape. Because Consciousness is right from top of my body upto the toe of my body. Therefore if you want to give the outline of my Consciousness it is the outline of my body. And outside my body there is no Consciousness experienced by me. Therefore I conclude Consciousness is of मनुष्य आकर. And the shape of the Consciousness will be determined by रूपं रूपम् – the body it pervades. If you take an elephant शरीरम् what is the outline of elephant Consciousness? Whatever be the outline of an elephant body that is the outline of Consciousness. And therefore Consciousness is located, Consciousness is limited and Consciousness is plural in number. All these are appearances caused by the body. बाह्यः च. This is the most important word. The fire is not only in the log of wood, the fire is beyond the log of wood also. So the fire pervades beyond the log of wood also. But what is the problem? The fire beyond the

log is invisible, the fire in the log is visible. Similarly, the Consciousness in the body is experienceable, the Consciousness beyond the body is non-experienceable. And where do we commit the mistake? We conclude non-visibility is non-existent. If it is invisible it only means it is invisible, non-visibility does not prove non-existence. But we have assumed Consciousness is not experienced beyond the body, therefore it is non-existence. यमधर्मराज says बहिः च – it is beyond the body, शरीरात् बहिः अपि चैतन्यम् वर्तते. Continuing;

मन्त्र 2-2-10

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिःश ॥ १० ॥

This मन्त्र is almost similar to the previous मन्त्र. The only difference is the word आऽनि is replaced by the word वायु. So whatever has been said with regard to आऽनि you extend it to वायु. So वायु is एकः, वायु is unlocated and वायु is unlimited. It is one, unlocated and unlimited. And that one वायु is manifest in different bodies. The manifested वायु is called प्राणः. So प्राण रूपेण, प्राणमय कोश रूपेण वायु is manifest in every living being. And in between also वायु is there but in unmanifest form. And since it is not manifest in between we commit a blunder that वायु is located in the body, वायु has got limitation and वायु is plural in number. Just as we commit the mistake in the case of वायु, we commit the mistake in the case of Consciousness also. वायु is inside the body as well as outside also and so with Consciousness. This is the second example. Now we shall see the third example.

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

With the help of two examples in the previous two मन्त्रas यमधर्मराज established आत्मा एकः सर्वगतः च, आत्मा is one and all-pervading. Now through this example यमधर्मराज wants to show that not only आत्मा is one and all-pervading, the all-pervading आत्मा cannot be polluted by anything in the creation. Pervasion cannot cause pollution. Because normally when वायु pervades this hall which hall has got some fragrance, then the वायु carries the fragrance, the वायु becomes fragrant because of the association. And this fragrant वायु travels that is why you are able to feel that smell. So generally we know association leads to pollution. Similarly we may get a doubt आत्मा gets associated with the body-mind and therefore आत्मा may get polluted. That is why we talk about महात्मा दुरात्मा दुष्टात्मा, so we may get that doubt, यमधर्मराज says that is also an erroneous conclusion आत्मा is असङ्गः, आत्मा is in association with all but does not take either the positive or negative attributes of an object. To convey this असङ्गत्व nature of the आत्मा यमधर्मराज takes the सूर्यप्रकाश इष्टान्तः, the sunlight. In the early morning we see the sunlight rising and spreading all over the earth.

दशा द्राघीयस्या दरदलितनीलोत्पलरुचा दवीयांसं दीनं स्नपय
कृपया मामपि शिवे । अनेनायं धन्यो भवति न च ते हानिरियता
वने वा हन्मर्ये वा समकरनिपातो हिमकरः ॥ सौन्दर्यं लहरी ७७ ॥

Some of you might be familiar, this is one of the verses of सौन्दर्य लहरी where the moonlight example is given. So the sunlight spreads over the entire earth. And it spreads over गड्गाजलम् also कूपम् जलम् also but the sunlight does not get either the good property or the evil property of the object it spreads over. This light itself when it spreads over the book there may be dust over the book the light does not become dusty. So the light does not get शब्द-स्पर्श-रूप-रस-गन्ध none of the properties of the illumined object will taint the illuminator. प्रकाश्य गुणः प्रकाशकम् न लिम्पाति. The attributes of the illumined object does not affect the illuminator light. If the light falls over water the light does not get wet. If the light falls over fire it does not get burnt.

अत्थेऽयम् अदाहा: अयम् अवलोद्यः अशोष्यः ॥ बीता २-२४ ॥

Is it because the light is far away? No. Light is intimately pervading the water, but it does not get wet. Similarly the चैतन्यम् spreads over the body which is full of impurities, the चैतन्यम् spreads over the mind which is full of big impurities – राग-द्वेष-काम-क्रोध-लोभ-मोह, but the आत्मचैतन्यम् has no राग.

न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः । न धर्मो न चार्थो न कामो न मोक्षः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ निर्वाण षट्कम् ३ ॥

This is the essence. Look at the मन्त्र. सूर्यः – the sunlight, सूर्यपकाश. Here the solar disc is not talked about, that is far away. Solar disc is located, we are not talking about that. we are talking about the solar light which pervades the entire earth

during the daytime. Solar disc has got a form but the solar light does not have a form. That formless, pervading light is here referred to as सूर्यः. And what does it do? सर्वतोकस्य चक्षुः. It is a very important example. In वेदान्त शास्त्र सूर्यप्रकाश is repeatedly quoted. कृष्ण Himself borrows this in the भगवद्गीता, यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः । क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ गीता १३-३३ ॥

Light illumines every object, Consciousness also illumines every object. Illumines means makes an object knowable. Similarly every object is knowable because of Consciousness only. how many such lights are there? एकः – only one Sun, one Sun is enough to illumine everything in the creation. यथा प्रकाशयति एकः कृत्स्नम् लोकम्. Therefore the Sun is called लोकचक्षुः. It is like the eye of the world. Comparison, not exactly eye.

तत्त्वक्षुर्देवहितं पुरस्तात्तुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम शरदः शतम् ।

तत् चक्षुः it is the eye. न लिप्यते दोषैः – that sunlight spreads over the world but it is not tainted by the impurities. Impurities are divided into two – चाक्षुषैः दोषैः बाह्यदोषैः. चाक्षुष दोष indicates the inner impurity which is invisible. And बाह्यदोष is outer impurity which are dust, foul smell etc. What is inner impurity? शङ्कराचार्य tells in his commentary शास्त्र tells that there are certain things which you should not see. So there are things which you can see and there are things which you should not see. And when you see the things which are banned, you are not supposed to see because of seeing that you are supposed to

get पापम्. And that पापम् born out of seeing those things which are not to be seen. Similarly hearing which are not to be heard – juicy gossip, similarly smelling what should not be smelt. They all represent आन्तरदोषः. Therefore चाक्षुषैः means शङ्कराचार्य says अशुच्यादिदर्शननिमित्तैराद्यात्मकैः पापदोषैः, inner पापम् born out of abuse of sense organs. It is called sensory abuse. And with those the light is not polluted. The sunlight does not get पापम् also, the sunlight does not get impurity also. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 2-2-11 Continuing;

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यतोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

यमधर्मराज is dealing with the nature of ब्रह्मन् from मन्त्र eight onwards. In these three मन्त्रs nine, ten and eleven he gave three examples to understand ब्रह्मन्. The first is अठिन दृष्टान्तः, then वायु दृष्टान्तः and the third one which we are seeing in this मन्त्र is सूर्यप्रकाश दृष्टान्तः, because there are several features common to सूर्यप्रकाश and चैतन्यम्. सूर्यप्रकाश is one and चैतन्यम् is one, सूर्यप्रकाश is all-pervading and चैतन्यम् is all-pervading, सूर्यप्रकाश is formless and चैतन्यम् is formless, सूर्यप्रकाश is indivisible and चैतन्यम् is also indivisible, सूर्यप्रकाश is not tainted by any impurities it comes in contact with and चैतन्यम् is also not tainted by anything, सूर्यप्रकाश illumines everything that means everything is known in the presence of सूर्यप्रकाश similarly चैतन्यम् illumines everything that means everything is known in the presence of Consciousness. We saw in the last class that the चैतन्यम् is असङ्गः, unpolluted is revealed through the example the sunlight is not affected by either the external impurities or the internal impurities. External impurity is known like dust etc., and by internal impurities what we mean is शङ्कराचार्य comments the पापम् or पुण्यम् which comes to a person by seeing an appropriate thing and by seeing an inappropriate thing. Because शास्त्र allows us to see, hear certain things and

शास्त्र says certain things you avoid. Because they are capable of producing either काम-क्रोध-लोभ-मोह-मद-मात्सर्य etc. So by seeing such things you are nourishing पाप or negative thinking. And this is called internal impurity. And the उपनिषत् says the sunlight is not affected by either the external impurities or the internal impurities. Upto this we saw. Now the teacher says एकः तथा सर्वभूतान्तरात्मा – similarly, untainted is the आत्मचैतन्यम् which is in and through every living being. So here भूत means living being and not पञ्चभूत; and here the living being means the शरीरम्. So सर्वभूत-अन्तरात्मा means सर्वशरीर-अन्तरात्मा. And it is intimately associated with the bodies but the physical impurities of the body does not taint the Consciousness and the inner impurities राग-द्वेष-पापम्-पुण्यम् which belong to सूक्ष्म शरीरम् सूक्ष्म शरीर अशुद्धि also does not taint the आत्मा, न लिप्यते लोकदुःखेन. Why is it not affected? बाह्यः – it is असङ्गः, it is above that. Here by the word ‘above’ it does not mean physically above, it is in and through the impurities but it transcends them in the sense it is not tainted by them. Just as the screen in the movie is in and through every character in the movie, but the screen is above the characters, it is not polluted by whatever happens in the movie. If there is a fire in the movie then the screen need not be changed after every movie or every show. Similarly water does not wet. Therefore बाह्यः is equal to असङ्गः. Continuing;

मन्त्र 2-2-12

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधायः कर्येति ।
तमात्मस्थं योऽनुपश्यन्ति धीराः तेषां सुखं शाख्तं नेतरेषाम् ॥ १२ ॥

Another important and a complete मंत्र. The first two quarters line talks about परमात्मा, the third quarter talks about the जीवात्म-परमात्म-ऐक्यम्, and the fourth quarter gives the benefit of knowing this fact. So परमात्मस्वरूपम् जीवात्म-ऐक्यम् and जीवात्म-ऐक्य ज्ञानफलम्. Thus it is a complete मंत्र. What is the nature of परमात्मा or ब्रह्मन्? It is defined एकः – it is one all-pervading space like Consciousness, without the second. And वशी – स्वतन्त्रः. Literally वशि means control. वशी means having controlled, that means स्वतन्त्रः which means Consciousness is an independent entity and it does not depend upon matter for its existence. We think that Consciousness requires a brain for its existence, we don't accept that Consciousness requires brain for its manifestation. Without brain Consciousness cannot manifest. But without brain Consciousness can exist. Consciousness exists without brain but it manifests through the brain. Just as the electricity can exist without the bulb but it expresses as light through the bulb. So thus Consciousness does not depend upon matter whereas matter depends upon Consciousness. Therefore वशी means स्वतन्त्रः. Where is this Consciousness? सर्वभूतान्तरात्मा – it is the very inner essence, the ultimate content of every living being. This word we have seen in all the three previous मंत्रs. It is like the invisible thread behind all the beads of a necklace. So all our bodies are the visible beads (some of them are emeralds, pearls and some are fake also) and flowers but they are all strung together with the help of an invisible thread called the चैतन्यम्. What does this Consciousness do? एकं रूपं सत् – remaining in its own

changeless, non-dual and indivisible nature, बहुधा यः कर्योति – it seemingly becomes many. विवर्त-उपादान कारणम्. So remaining one it seemingly becomes many. Just as the waker remaining the waker he seemingly divides into many for dream transactions. Even during the dream transactions the waker continues to be safe on the bed and even when the whole dream is resolved the non-dual waker continues. स्वस्वरूप अपरित्यागेन रूपान्तरापतिः विवर्तः. So remaining in *Advaitic* form it appears as pluralistic. And where can we find this wonderful Consciousness, स्वतन्त्र चैतन्यम्? The teacher says आत्मस्थम् – that very all-pervading Consciousness resides in your own body. Here the word आत्मा means शरीरम्. स्थम् means residing. आत्मस्थम् means residing in your own body. स्वशरीरहृदयाकाशे बुद्धौ चैतन्य आकाशेण अभिव्यक्तम् इति एतत्. What is residing? The all-pervading, indivisible, seemingly pluralistic Consciousness is in your own body. In what form is it in your own body? In the form of witness Consciousness as I, the experiencer of the body. When we say in the body don't search for it, you will find everything other than Consciousness. Within the mind you won't see it, you will see only राग-द्वेष-काम-क्रोध. In your own mind it is available as you, the experiencer and not as an object of experience. That means आत्मस्थपेण in the form of the very subject I, as the very experiencer I and not as an experienced object. In this form the परमात्मा is there. And when the परमात्मा obtains in the body we give it a new name जीवात्मा. सर्वगतः परमात्मा जीवात्मस्थपेण अन्तःकरण वृति भाव-अभाव साक्षिस्थपेण सर्वदा तिष्ठति. Then the teacher says धीराः अनुपृयान्ति – only some

rare seekers recognize this fact. धीरा: means विवेकिनः, साधनचतुष्टयसम्पन्नाः, अधिकारिणः, prepared students alone will recognize that ब्रह्मात् I am. The unprepared people will commit the biggest blunder of looking for that परमात्मा. and for some days they will look outside thinking that परमात्मा is outside, and for some days they will look within thinking that परमात्मा is inside me. यमधर्मराज says परमात्मा is neither inside you nor outside you, but परमात्मा is you. Therefore don't look within or without, own up the fact that I, the looker within and the looker without, I, the onlooker and the *inlooker* am परमात्मा. This only those people who have broken the objectification orientation, that बुद्धि is called सूक्ष्मबुद्धि, those who have subtle intellect they alone will recognize. And that too how? अनु. That अनु is very important. अनु means with the help of गुरु-शास्त्र-उपदेश. A prepared intellect is not sufficient, it should be assisted by गुरु-शास्त्र-उपदेश. And that is indicated by the prefix अनु. What benefit will they get by gaining this knowledge? तेषां शाश्वतं सुखम् – the greatest benefit is they know that I am not the mortal body, limited body, but I am the immortal, limitless Consciousness. Therefore the fear of mortality is gone, the sense of limitation is gone. That is called पूर्णत्व दर्शनम् or owning up. And since this पूर्णत्वम् or fulness is born out of wisdom it continues to remain all the time. Experiential happiness is subject to arrival and departure but the discovery of पूर्णत्वम् which is born out of wisdom will remain all the time. Therefore शाश्वतं सुखम् means जीवनमुक्ति, permanent fulfillment. Things arrive in life I am full, things go away from my life I am full. Remember the भगवद्गीता example

आपूर्यमाणम् अचल-प्रतिष्ठम्॥ गीता २-७० ॥ the ocean is ever full whether the rivers pour waters into the ocean or the rivers dry up fullness of the ocean is unaffected. I am full like ocean. This is called जीवन्मुत्ति. Therefore the फलम् is मोक्ष. Is this knowledge one of the means to मोक्ष? यमधर्मराज says that this is the only means of getting permanent शान्ति, permanent fulfillment. There are no alternative methods, we don't accept multipath theories, that is not *Upanishadic* teaching. we should know what is the teaching of the उपनिषत्, it clearly says न इतरेषाम्. इतरेषाम् means all the other people who are pursuing different other means do not get पूर्णत्वम्. Does that mean you have to renounce all the other साधनाः? No, we do not criticize the other साधनाः, let the other person continue the other साधनाः but what we say is one should not stop with other साधनाः, they should follow, prepare the mind, and all of them will have to come to this *Upanishadic* knowledge. Therefore through the door of ज्ञानम् alone पूर्णत्वम् is possible. Continuing;

मन्त्र 2-2-13

नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम्॥ १३ ॥

This मन्त्र gives a parallel idea that is almost the same as the previous मन्त्र. The first two quarters talk about परमात्मस्वरूपम्, the third quarter reveals the ऐक्यम् and the last quarter gives the ज्ञानफलम्. So what is the nature of परमात्मा or ब्रह्मन्? **नित्यः** – it is the only permanent thing. Where is it located? **अनित्यानाम्** – it is amidst every impermanent thing. Otherwise you will think that the whole

world is impermanent, ब्रह्मन् is said to be permanent, therefore it must be far beyond somewhere and therefore I renounce the world and go in search of ब्रह्मन् elsewhere. यमधर्मराज says wherever अनित्य-वस्तु is there, in the same place नित्य-वस्तु is present. Where you mortal body is there, in and through the very mortal body is the immortal परमात्मा as the very Consciousness. To remind you of the example the light that is in and through your moving hand that very light is permanent. The hand may be removed from this place and the hand may come back but the light remains there. Similarly in this body every centimeter I touch I feel the very Consciousness. I am conscious of everything. That very conscious is नित्यः. And चेतनः चेतनानाम् – it is the very Consciousness present in every living being. So in every sentient being परमात्मा is there in the form of the very sentiency. In every conscious being परमात्मा is there in the form of the very Consciousness itself. So चेतनः means चैतन्यस्वरूपः. How many such Consciousnesses are there? एकः – that Consciousness is one non-dual principle. This परमात्मा alone with the power of माया is called ईश्वर. So माया सहित चैतन्यम् is called ईश्वर. So there is no difference between परमात्मा and ईश्वर. परमात्मा along with all the powers, the शक्ति is called ईश्वर. And in the form of ईश्वर what does that परमात्मा do? बहूनां कामान् विदधाति. From ज्ञानकाण्ड suddenly यमधर्मराज goes to कर्मकाण्ड. The very same परमात्मा in the कर्मकाण्ड fulfills the desires of all the people. When the सकाम भक्त �worship the same परमात्मा for various goals of life the very same परमात्मा fulfills.

मयैव विहितान्धि तान् ॥ गीता ७-२२ ॥

And therefore बहुनां कामान् भक्तानां कामान् प्रपञ्च पारिजात is that परमात्मा. विदधाति – fulfills. How does he fulfill? In keeping with their effort. शङ्कराचार्य writes कर्मानुरूपं कामान् कर्मफलानि विदधाति. So that is the nature of परमात्मा. Where is that परमात्मा located? That परमात्मा is very much in your own body-mind-complex not as an object but as you yourself, the experiencer of your thought, experiencer of your knowledge, experiencer of your ignorance, experiencer of your blankness, as the very साक्षि चैतन्यरूपेण that परमात्मा is there. But धीरा: अनुपश्यन्ति – only true seekers recognize this fact. Majority think परमात्मा is seated somewhere and they have to travel ad infinitum and ultimately merge into परमात्मा at a particular time and place. They are gross minded ones. The subtle minded ones recognize आहम् ब्रह्म आस्मि. What is the result of that recognition? तेषां शान्तिः – peace of mind, the life is fulfilled, the journey is over. Whatever I do hereafter is bonus. That is called शान्तिः, fulfillment, contentment. I feel I have made my life. That too what type of शान्तिः? शाश्वती शान्तिः – not a temporary peace but permanent peace, everlasting peace. न इतरेषाम् – if you try to find same peace of mind elsewhere you will not get, even if you get it will be a piece of peace which will go to pieces after a few seconds. Permanent peace is only in आत्मज्ञानम्. Therefore come to आत्मज्ञानम्. Peace is your choice.

Thus these two beautiful मन्त्रas are complete मन्त्रas, they are महावाक्य मन्त्रas. Continuing;

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम्।
कथं नु तद्विजानीयां किम् भाति विभाति वा ॥ १४ ॥

This मन्त्र is in the form of a question. We can assume that it is a question from नविकेतस्. Or we can assume यमधर्मराज himself is raising this question and answering it. Let us assume नविकेतस् is making this. **तत् अनिर्देश्यं परमं सुखम्** – ब्रह्मानन्द or आत्मानन्द is considered to be the highest आनन्द possible. **परमं सुखम्** – it is a highest आनन्द. What type of **सुखम्?** **अनिर्देश्यम्** – which is said to be inexplicable or indescribable. So ब्रह्मानन्द or आत्मानन्द is considered to be the superlative आनन्द, the highest आनन्द which is not describable or explicable. But the wise people refer to this आनन्द intimately as this आनन्द. **एतत् इति मन्यन्ते** – not as an object but as something intimately available आनन्द. Available for whom? Available for themselves. So therefore **तत् अनिर्देश्यं परमं सुखम्** – that superlative inexplicable आनन्द some wise people refer to as **एतत् इति मन्यन्ते** – not some remote concept, but as something intimately available to them. This is how wise people refer to ब्रह्मानन्द. Now नविकेतस् wants how can I accomplish that ब्रह्मानन्द. **कथं नु तत् विजानीयाम्** – how can I make that आनन्द accessible, available, experienceable, cognizable to me? How can I make **परोक्ष ज्ञानम्** into **अपरोक्ष ज्ञानम्?** **किम् उ भाति** – is it available, is it experienceable, visible, perceptible? Because the wise people refer to it as this आनन्द. They don't say that आनन्द, they refer to it as this आनन्द. The word this can be used only

for something which is closely available. Because they refer to as this intimately, is it evident? किम् उ भाति – is it available. विभाति वा – is it distinctly available or perceptible? विशेषण भाति वा or not? Or is it not distinctly available? So how to gain ब्रह्मानन्द? Is it easily available or is it available with difficulty? This is the crucial question नचिकेतस् asks. Now यमधर्मराज is cornered, he has to give the answer. He gives it in the next मन्त्र.

मन्त्र 2-2-15

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमङ्गिः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १७ ॥

This मन्त्र occurs in मुण्डकोपनिषत् (मन्त्र 2-2-10) also. It is a very important मन्त्र and a very relevant answer to the question. The question of नचिकेतस् was how to experience ब्रह्मानन्द, accomplish ब्रह्मानन्द. The answer यमधर्मराज wants to give is ब्रह्मानन्द is never an object of experience. ब्रह्मानन्द can never be attained in the form of a particular experience. Because the moment you reduce ब्रह्मानन्द into a specific form of experience – ordinary or extraordinary, you are limiting ब्रह्मानन्द to time, space and condition. The moment you reduce ब्रह्मानन्द into a form of experience either ordinary or extraordinary it becomes limited by time, space and condition. Because every experience is an event in time. Therefore we say all experiential pleasures come under विषय आनन्द only, objective आनन्द. Then the next question is if ब्रह्मानन्द cannot be confined to a form of experience then what is ब्रह्मानन्द. For that यमधर्मराज gives the answer ब्रह्मानन्द is not a time bound experience, ब्रह्मानन्द is of the nature of the very चैतन्यम् itself,

ब्रह्मानन्द is of the nature of the very Consciousness itself. And when I say ब्रह्म आनन्द and Consciousness, the word आनन्द should be translated as अनन्तः. ब्रह्म आनन्द is equal to ब्रह्मन्, the अनन्तः – the limitless principle. And limitless ब्रह्मन् which is called ब्रह्म आनन्द, आनन्द is equal to अनन्त, अनन्तम् ब्रह्म is not an experience in time but it is the very Consciousness itself which never comes and goes. Therefore how should you accomplish ब्रह्मानन्द? You accomplish ब्रह्मानन्द only in the form of wisdom. ब्रह्मानन्द has to be accomplished in the form of wisdom. What type of wisdom? The wisdom that ब्रह्मानन्द is the very चैतन्यम्, अहम् चैतन्यरूप अहम् एव ब्रह्म आनन्द. It is not an experience that is going to come and disappear in time. But ब्रह्मानन्द is the very I which exists before of experiences, it is there during the presence of all the experiences and it continues to be there even after the experiences go away. ब्रह्मानन्द is not a specific experience, but it is the Consciousness which is the substratum of all the experiences. That is why in कठोपनिषत् it was said to be

प्रतिबोधविदितम् मतम् ॥ कठोपनिषत् २-४ ॥

When is ब्रह्मानन्द available if it understood as Consciousness? You should not answer, you should ask a counter question: when is it not available? Therefore ब्रह्मानन्द is ever experienced by everyone as I, the Conscious principle. ब्रह्मानन्द in the form of Consciousness is ever experienced by all in the form of I, the Conscious principle. And therefore to define ब्रह्मानन्द यमधर्मराज defines the Consciousness itself.

What is the definition of Consciousness? He says तत्र सूर्यः न आति – the sunlight does not illumine the Consciousness. In fact it is the other way round, Consciousness illuminates, makes the sunlight known to you. In वेदान्त �illumines means make known. Consciousness illuminates the sunlight, Consciousness makes the sunlight known to you. It is not the other way round. The light illuminates the book and the book does not illuminate the light. Similarly, न चन्द्रतारकम् – the moonlight does not illuminate the Consciousness, it is vice versa. The stars do not illuminate the Consciousness. विद्युतः – the flashes of lightning, however powerful they may be, they may illuminate the entire earth multifold but lightning does not illuminate the Consciousness. On the other hand lightning is known because of Consciousness. Then what about the light or fire or flame? When the powerful sunlight and lightning could not illuminate what to talk of a feeble flame of fire. Therefore कृतः अयम् अरमहृष्टिगोचरः आनिनः – how can an ordinary flame illuminate the Consciousness, परमात्मा? That is the reason they chant this during दीपाराधन मन्त्र because दीपाराधन is shown with a small camphor. Therefore he says how can this miserable camphor flame illuminate the Consciousness principle. Then what is the fact? The Consciousness is ever the illuminator and never the illuminated; ever the experiencer and never the experienced; ever I, the subject and never the object. In technical language we say it is अप्रमेय – not an object of any instrument of knowledge. सर्वं प्रमाणं अगोचरम्. Then the question comes if it is never known how do we know that Consciousness exists? If it is never experienced how do we

know it exists? For that यमधर्मराज answers it is never experienced, alright, but all the experiences are possible because of Consciousness alone. You don't feel the Consciousness on the stage, you don't hear the Consciousness on the stage but if you are able to hear the sound, see the form it is because of you being the very Consciousness principle. Therefore it proves everything, but it does not require any proof. It is ever the prover, never requires to be proved. For example, in every photo camera is never seen, but nobody doubts the existence of the camera because the very possibility of every picture is because of the camera. Similarly everything that I experience is because I am Conscious entity. Therefore यमधर्मराज says सर्वम् तमेव परमेश्वरं भान्तं दीप्यमानम् अनुभाति अनुदीप्यते – everything in the creation is known only because of the self-evident, self-revealing, self-proven Consciousness. What is the proof of Consciousness? Consciousness is the proof of Consciousness. I am the proof for myself. You require proof for everything but you never ask proof for yourself. Consciousness never requires a proof. Therefore everything is known because of the Consciousness which is भान्तम् – self-proved, the self-evident, self-conscious. In संस्कृत we use the word स्वयम्प्रकाशः, स्वयञ्ज्योतिः, स्वतःसिद्धः is that Consciousness. And तस्य भासा – because of the *light* of that Consciousness alone (here the word light is a figurative expression and in a real sense) इदं सर्वं विभाति – every object is known because of that subject alone. That you are आनन्द. You need not accomplish आनन्द. When I say 'you are आनन्द' I mean you are आनन्द. When I say 'you are अनन्त' I

mean you are not limited by your body, thoughts. Therefore the whole creation is resting in you and everything belongs to you.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

द्वितीयाध्याये तृतीया वल्ली

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

We will enter into the third and the final section of कठोपनिषत् and in this final section यमधर्मराज is going to deal with the central theme of कठोपनिषत् viz., आत्मविद्या or ब्रह्मविद्या, which was sought after by नविकेतस् through the third boon. Then he will talk about ब्रह्मविद्या साधनानि, the preparatory disciplines required for ब्रह्मविद्या and then finally यमधर्मराज deals with the topic of ब्रह्मविद्या फलम् also. So ब्रह्मविद्या, ब्रह्मविद्या साधनानि and ब्रह्मविद्या फलम्. These are the three topics. Even though यमधर्मराज has dealt with all these three topics before, he is repeating them again by way of conclusion. उपसंहार रूपेण he is repeating these three topics. With this background we will go to the text proper.

मन्त्र 2-3-01

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मैल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्दैत्य तत् ॥ १ ॥

In the initial three मन्त्रे यमधर्मराज talks about the nature of ब्रह्मन् ब्रह्मस्वरूपम्. This is an important मन्त्र and based on this मन्त्र alone we have got the well-known verse occurring in the भगवद्गीता

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ॥ गीता १७-१ ॥

कृष्ण has borrowed many verses from कठोपनिषत्. We come to know the secret when we read the कठोपनिषत्. The verses

न जायते म्रियते वा कदाचित् ॥ गीता २-२० ॥

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ गीता २-१४ ॥

आश्वर्यो वक्ता कुशलोऽस्य लब्धा आश्वर्यो ज्ञाता कुशलानुशिष्टः ॥
कठोपनिषत् १-२-७ ॥

आश्वर्यवत् पृथ्यति कथित् एनम् ॥ गीता २-२४ ॥

And even this मन्त्र कृष्ण borrows in the भगवद्गीता. In this मन्त्र first यमधर्मराज is comparing the whole creation to a अश्वत्थः वृक्षः, a peepal tree. Then ब्रह्मन् is going to be presented as the root of this tree, as the very support of this tree, जगत् आधारः, जगत्कारणम् ब्रह्म. शङ्कराचार्य writes a very elaborate commentary showing how अश्वत्थ वृक्ष and the universe have got several common features. An example is considered to be an ideal example when there are so many common features between the example and the original. And शङ्कराचार्य wants to show that the वृक्ष वृष्टान्त is an ideal example for the संसार because there are several common features. What are the common features? शङ्कराचार्य mentions many. Some of them we will see, very interesting.

1) The first common feature is महत्वम् – both of them are very vast in their size. अश्वत्थ वृक्ष is a very huge tree with a vast spread, similarly the universe also is महान् प्रपञ्चः whose limits we cannot even imagine.

2) Then the next common feature is आदि-अन्त-रहितत्वम् – you cannot talk about the beginning of this universe and you cannot talk about the beginning of tree also. If you look at the tree you can say that the tree has come out of the seed. So it

appears as though the seed is the beginning of the tree. But on enquiry you know that the seed itself is a product of the previous tree. Then can you say the previous tree is the beginning? No, because the previous tree is caused by its previous seed. And which one came first – seed or tree? You can never talk about the beginning. And in the same way you cannot talk about the end also. Because the present tree will produce innumerable seeds leading to further trees and so on and on. Therefore आटि I cannot talk about, अन्त I cannot talk about. Similarly if I talk about the creation I will get into the same problem. How did this universe come into being? Because of our कर्म. We have all done पुण्यपापम्, because of our पुण्यपापम् the creation has come into being. In fact the very purpose of the creation is to exhaust our पुण्यपापम्. How did this पुण्यपापम् come? Because of the previous creation in which we have done a lot of good and bad action. Therefore this creation is because of our पुण्यपापम् or कर्म and our कर्म came because of the previous creation. And how did the previous creation come? Of course because of कर्म. How did that कर्म come? Because of its previous creation. How did that previous creation come? Because of the कर्म. So tell me कर्म came from जन्म or जन्म came from कर्म? You cannot trace which is the cause and which is the effect. And therefore it is अनाटि: न कर्माविभागादिति चेन्नानादित्वात् ॥ ब्रह्मसूत्र २-१-३४ ॥ How do you say it is अनाटि? उपपद्यते चाप्युपलभ्यते च ॥ ब्रह्मसूत्र २-१-३५ ॥ And similarly will this creation be the end? No, in this creation we are not keeping quiet, we are upto something. So keep doing lot of कर्म producing पुण्यपापम् which will lead to

next जन्म, next सृष्टि, in the next सृष्टि we don't keep quiet, therefore न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ॥ गीता १५-३ ॥ कृष्ण said in the fifteenth chapter. You cannot talk about the beginning and the end of a tree also, you cannot talk about the beginning and the end of the world also. Therefore आदि-अन्त-रहितत्वम् is the second common feature.

3) The third common feature is अनिर्वचनीयत्वम् – inexplicable which is the corollary of the previous one. Inexplicable means you cannot say whether a thing is a cause or an effect. Just as a tree is it a cause or an effect if I ask what will be your answer? It is a cause from the standpoint of the next seed or next tree and at the same time it is an effect with regard to the previous seed. That is why we are not able to clearly understand fate and freewill also because they are mutually cause and effect. Therefore nothing is clearly definable. In संस्कृत it is called अनिर्वचनीयम्. कृष्ण says न रूपम् अस्य इह उपलभ्यते which means it is inexplicable. And scientifically seeing also they are trying to understand the universe more and more, it is getting more deeper and it becomes more and more vague and loose and inexplicable. Therefore अनिर्वचनीयत्वम् is common to the tree also and it is common to the universe also. This is the third common feature.

4) Then the fourth common feature शङ्कराचार्य points out is there is an invisible root underneath the visible tree. The tree is visible and we know the visible tree and there is a root which is nourishing the tree because of which alone the tree exists. I

know the root, I know there is a root, but I cannot see the root. It is inferred. And just as every tree has got an invisible root underneath similarly, for this vast universe also there is an invisible आधारः, invisible आश्रयः, विश्वाधारम् गणनसहशम्. And this ईश्वर is never visible to our sense organs, He is इन्द्रिय अगोचरः. The tree is इन्द्रिय गोचरः, the root is इन्द्रिय अगोचरः, similarly the world is इन्द्रिय गोचरः, the root of the world, i.e., ब्रह्मन् or ईश्वर is इन्द्रिय अगोचरः. So the fourth common feature is both have got invisible मूलम् आधारः, आश्रयः, support. मूलवत्त्वम्.

5) Then the fifth one शङ्कराचार्य points out is both have got branches. Spreading widely there are branches. For the अथवा वृक्ष spreading branches are there. Some of them are upper branches, some of them are middle ones and some of them are lower ones. In the same way the universe also has got several layers and each branch is a लोक. We have got ऊर्ध्व लोक comparable to upper branches of the संसार वृक्ष like भुवर्लोक, सुवर्लोक, महर्लोक, जनलोक etc. We have got a middle branch – भूलोक. Then there are lower branches – अतल, वितल, सुतल, तलातल, महातल, रसातल, पाताल. Total fourteen branches are there. Therefore the fifth common feature is शारखावत्त्वम् – both the tree as well as the world have got several branches.

6) Then the next common feature शङ्कराचार्य points out is फलवत्त्वम्. Any tree will produce फलम् or fruit. That is the ultimate end of the tree contribution of फलम्. फलम् also three types – very sweet one, very bitter one and neutral. In the same

way the universal tree also gives three types of फलम् – सुखम् (very sweet one), दुःखम् (very bitter one) and also the मिश्रफलम् which is neither totally sweet nor totally bitter. Thus both the tree and world have got फलवत्वम् सुख-दुःख-मिश्रफलानि.

7) Then the seventh common feature pointed out here is because of the availability of the fruits many birds come, build nests and reside on the branches of the tree. Therefore the tree becomes पाक्षा आश्रयः, because it produces fruits and it lends itself as support, there are many पाक्षीs dwelling because of which it is very noisy tree. शङ्कराचार्य's is a very poetic भाष्यम्. If you go under the tree in the evening you can hear noise. Remember their noise has got some message. Some of them indicating good thing and some of them indicating bad thing also, different variety. Similarly this universal tree also provides the support for all the पाक्षीs who are none other than the जीवात्माIs birds. We are all birds who have built our nests, i.e., the physical body on the fourteen branches. So thus पाक्षा आश्रयत्वम् is there for the tree. Similarly the संसार वृक्षा also is the आश्रय for the countless birds called जीवात्माIs and we are making a noisy world. In some house there is festival function, therefore music concert and another house there is a news that someone has died accidentally and there is wailing. भर्तृहरि tells I don't know whether the world is happy or unhappy world because one side it is all noisy with music and another side it is noisy with wailing. And in one house itself one day it is full of laughter and another it is full of wailing. This is the noisy संसार वृक्षा because of पाक्षा आश्रयत्वम्.

8) Then the eighth common feature is even though the अश्वत्थ वृक्षः is very big with a big trunk and big branches and so tall, even such a powerful tree is moved by powerful winds. चलनवर्तम् In the same way the huge संसार वृक्षः also is moved or swayed by the wind of प्रारब्ध कर्म्. So swayed by the कर्म् every individual is moving. All the movement is caused by the कर्म् – not only my कर्म् but also the कर्म् of the surroundings. Thus if you take the world as a whole by the समाप्ति कर्म् the whole world is swayed here and there. This is another common feature – चलनवर्तम्.

9) And the nineth and final for our purpose, because शङ्कराचार्य goes on and on, is even though the अश्वत्थ वृक्षः seems to be अनादि, अनन्त and so vast the अश्वत्थ वृक्षः can be uprooted. It is possible to destroy this tree though it is not easy but it is possible. What you have to do is first cut off the branches, then the trunk and then ultimately remove the very root itself so that it is permanently destroyed. In the same way even though the संसार is अनादि and अनन्त still this संसार can be destroyed, uprooted by the sword of ज्ञानम्. असङ्गशश्वेण हठेन छित्वा ॥ गीता १७-३ ॥ ततः पदं तत्परिमार्गितव्यं यस्मिन्नाता न निवर्त्तन्ते भूयः ॥ गीता १७-४ ॥ It can be cut, it can be uprooted, it can be eliminated, it can be destroyed. In संस्कृत it is छेदत्वम्. And for this vast अश्वत्थ वृक्षः like universe ब्रह्मन् is the आधार. And that ब्रह्मन् is the one which is your nature, आत्मा.

That is how the teaching is going to be presented. With this background look at the मन्त्र. ऊर्ध्वमूलः अश्वत्थः – this

world is like an अश्वत्थ tree. एषः – this universe, अर्यं प्रपञ्चः, इदं जगत् is अश्वत्थः, you have to add इवा, it is like an अश्वत्थ वृक्षः, a peepal tree. And what type of peepal tree? सनातनः – अनादित्वात् चिरप्रवृत्तः, which is आद्यन्तरहितम्, eternal, which will not be naturally destroyed. It will go on and on. Even the death is not the end because again rebirth is there. Even प्रलयम् is not the end because reसृष्टि, recreation is there. Therefore it is सनातनः. And for this संसार वृक्ष ऊर्ध्वमूलः – the मूलम्, the root, the आधार, the support is ऊर्ध्वम् – ब्रह्मन्. So the word ऊर्ध्वम् has got a secondary meaning here. We should not take the primary meaning here. The primary meaning of the word ऊर्ध्वम् is above or up. And why we cannot take the meaning? Because ब्रह्मन् cannot be up or down as ब्रह्मन् is all-pervading. Therefore you cannot take the primary meaning of the word ऊर्ध्वम् because ब्रह्मन् is neither up or down. Therefore you have to take the secondary meaning of the word ऊर्ध्वम् which is ब्रह्मन्. Therefore ऊर्ध्वमूलः means ब्रह्ममूलः. Then the question comes how can you say the secondary meaning is ब्रह्मन्. Why not take it as coffee? On what basis do you take the secondary meaning as ब्रह्मन्? some reason must be there. We say the word ऊर्ध्वम् means high, up or above. The word high, above etc., are used to indicate superiority. Anything superior is said to be of higher quality. He is in higher cadre, this person is of lower cadre. It is qualitative gradation. Similarly ऊर्ध्वम् means whatever is qualitatively superior is called above. ब्रह्मन् is the superior most thing in the creation. And therefore ऊर्ध्वम् means ब्रह्मन्. Higher in terms of its greatness. And again the word high or above is used to convey something which is very subtle for

understanding. When you say today's class was very high, it went above my head means it is दुर्विज्ञेयत्वम्, incomprehensibility or subtlety. What is the subtlest thing in the creation? ब्रह्मन्. Therefore ऊर्ध्वम् means ब्रह्मन् because it is the highest and the subtlest. So उत्कृष्टतमत्वात् दुर्विज्ञेयतमत्वात् ऊर्ध्वम् ब्रह्म इति उच्यते. Therefore ऊर्ध्वमूलः means ब्रह्ममूलः: this universal tree has ब्रह्मन् as the nourishing root and therefore only it is not visible also. Then अवाक्षशार्यः – this संसार वृक्ष has got many branches which are inferior. Here also the word अवाक् means lower. Here also the word lower should not be taken literally, it is not spatial, but it is qualitatively of a lower grade, it is inferior. Why is the creation inferior and ब्रह्मन् superior? Because ब्रह्मन् is eternal and the creation is subject to arrival and departure. ब्रह्मन् being सत्यम् it is superior, creation being मिथ्या it is inferior. ब्रह्मन् being कारणम् it is superior, the world being कार्यम् it is inferior. Therefore अवाक्षशार्यः means endowed with inferior perishable branches, i.e., the creation. तद्ब्रह्म – that ऊर्ध्वम् ब्रह्म. very careful. The word तत् does not refer to the संसार वृक्ष but the word तत् refers to the root of the संसार वृक्ष and तत् मूलम् which is invisible, which is the support, तद्ब्रह्म – that root of the creation is called ब्रह्मन्. The invisible support of the creation is ब्रह्मन्. What is the nature of that ब्रह्मन्? why do you say ब्रह्मन् is superior? तदेव शुक्रम् – शुभं शुद्धं ज्योतिष्मत् चैतन्यात्मज्योतिःश्वभावम्. While the creation is full of अशुद्धि, पुण्य कर्म is there, पाप कर्म is there, मिश्र कर्म is there, there are so many impurities in the creation but the आधार ब्रह्मन् is not affected by any impurities.

न हि अध्यस्तरस्य गुणेन दोषेण वा अणुमात्रेणापि न सम्बद्धयते.

Just as the dream world does not afflict the आधार, the waker. The dream water do not wet the waker, the dream impurities do not sully the waker, and therefore ब्रह्मन् is शुद्धम्, spotless. **तदेव अमृतम् अविनाशस्वभावम् उच्यते** – that ब्रह्मन् is said to be अमृतम् – immortal. By saying **तदेव अमृतम्** – that alone immortal यमधर्मराज indicates everything else is mortal. Therefore don't hold on to the universe, you will be in trouble. Hold on to the root, you are safe. Therefore hold on to the Lord. Then what about others? You entertain them, relate with them, love them, help them, do everything except holding on. Handle them but hold on to भगवान्. That is the teaching. If you want to take a dip in a sacred river, many sacred rivers have got a chain because the river flow is so intense, so fast, therefore in your enthusiasm you get into the river it will just suck. Therefore you have to hold on to the chain and enjoy the river bath. Similarly hold on to ब्रह्मन् and enjoy your life. Instead of ब्रह्मन् anything else you hold on it will be swept off in the current. Therefore don't hold on to anything else. **तस्मिन् परमार्थसत्ये ब्रह्मणि सर्वे लोकाः**

गन्धर्वनगरमरीच्युदकमायासमा: परमार्थदर्शनाभावावगमनाः
श्रिता: आश्रिताः – all the fourteen लोकs are based on that ब्रह्मन्.
They are supported by that ब्रह्मन्. So since ब्रह्मन् supports the
whole universe it is not very difficult to support you who are a
few kilograms only. So त्यागराज sang ब्रोव भारमा रघुराम – O
Lord! Since you are supporting the whole cosmos what is the
great difficulty in giving me a supporting hand. So therefore
help me out. So that is what is said here. **तस्मिन् सर्वे लोकाः**
श्रिता: **श्रिता:** – आश्रिताः. So ब्रह्मन् is विश्व आधारम्. **तत् उ**

तद्ब्रह्म न अत्येति कश्चन – there is nothing in the creation which is outside ब्रह्मन्. **न अत्येति** – nothing can exist outside ब्रह्मन्. Just as no part of the dream world can exist outside the waker. Even the farthest dream star is also within your small head only. Because the very existence of the dream object is given by the waker alone. Similarly, the existence in any object is borrowed from that ब्रह्मन् only. Therefore सता स्फुर्ति प्रदत्त्वात् सर्वं ब्रह्मणि एव अध्यस्तं तिष्ठति. Then नचिकेतस् may wonder I am asking about आत्मस्वरूपम् and you are talking about ब्रह्मन्. Why are you dealing with some other subject matter? It is like ‘I am asking how much rice is there, and you are saying fire is so much.’ You are giving unconnected answer. यमधर्मराज says my dear नचिकेतस् एतद्दृतत् – this ब्रह्मन् is not very far away, this ब्रह्मन् is your very स्वरूपम्, your very being. The very सत् in you is ब्रह्मन्, the very चित् in you is ब्रह्मन्, अयम् आत्मा ब्रह्म. Continuing;

मन्त्र 2-3-02

यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।
महद्वयं वत्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

The same idea is further clarified. Not only ब्रह्मन् is the very उपादान कारणम् of this universe, ब्रह्मन् is the very material cause of this universe, ब्रह्मन् is the intelligent cause of this universe also, निमित्त कारणम् of this universe also is pointed out here. So here यमधर्मराज says इदं सर्वं जगत् – this whole universe or cosmos, **यदिदं किञ्च** – whatever it consists of – चेतनम्, अचेतनम्, चरम्, अचरम्, micro, macro, everything without exception, **प्राणे सति एजति निःसृतम्** – it emerges only

in the presence of ब्रह्मन्. निःसृतम् means it emerges out only in the presence of ब्रह्मन्. Just as the dream world emerges only from the waker. So you are the basis from which the entire dream world arises. Here we have to carefully note. The word प्राण means ब्रह्मन्. It is a rare meaning. Normally the word प्राण means the पञ्चप्राणIs, our energies. But in this context it is प्राणस्य प्राणः, प्राण means ब्रह्मन्. If you split the two words प्राण and एजति according to सन्धि rules it will become प्राणे plus एजति, प्राणे सति एजति. So प्राणे सति means in the presence of ब्रह्मन्, निःसृतम् – it emerges out, not only does it emerge out, एजति – it also functions, moves about, it revolves only blessed by ब्रह्मन्. So the creator is also ब्रह्मन्, the maintainer is also ब्रह्मन् only. So न केवलम् सृष्टि कारणम् परन्तु स्थिति कारणम् च ब्रह्म एव. How do you know that ब्रह्मन् is there as the protector? So the उपनिषत् gives a symbolic expression. ब्रह्मन् is there like a policeman with a weapon in hand. So महद्दयम् – like a policeman ब्रह्मन् is a great source of fear with a weapon in hand. What is the weapon? वज्रम् उद्यतम् इव – so ब्रह्मन् is like one with a वज्रायुध, उद्यतम् – ready in hand. So He is a great source of fear with a weapon ready in hand. How do you know that ब्रह्मन् or ईश्वर is policing the universe? Because I don't see भगवान् standing with वज्रायुधम्. How do you know भगवान् is policing the universe? He says because of that alone the whole universe is functioning in order. The very orderliness of the universe – planets are moving, the earth is moving round the Sun and the earth is also moving round itself. Who is maintaining all these things? And if any one of these movements is stopped our very survival is in trouble. Not only

the movement is steadily maintained, but the distance from the Sun also. A little bit it goes near the Sun summer starts, we will be scorched and a little bit away we will be frozen. That same intermediary distance who is maintaining? So the law is wherever the order is maintained there must be the intelligence behind it. How do you prove that? Look at the traffic corner. As long as there is a police you will find that people will follow. So you find anywhere the traffic is moving in order you find there is a policeman. Let him go away for a little time everything goes haywire. Any law that is created by the government, promulgated by the government immediately you have a law enforcing authority. Because no law enforces itself.

**कर्तुराज्ञया प्राप्यते फलम् । कर्म किं परं कर्म तज्जडम् ॥
उपदेशसारम् १॥**

The moment you have a new law, you have got a group to enforce the law. If you require an enforcing intelligence for the miserable human created law what to talk of the powerful universal law which are very strictly maintained. It is only because of the universal intelligence and that is called ईश्वर. Then यमधर्मराज says **ये एतत् विदुः** – suppose they know this निमित्त उपादान कारणम् ब्रह्म, सृष्टि-स्थिति-लय-कारणम् ब्रह्म, otherwise popularly known as ईश्वर, those who gain ईश्वर ज्ञानम् or ब्रह्मज्ञानम्, the benefit is **ते अमृताः भवन्ति** – they will attain immortality. Then you have to supply **एतद्वै तत्** – it is this ब्रह्मन् that you wanted to know through the third boon. This ब्रह्मन् is not far away above the clouds standing, the very law that we violate and when it gives you punishment in fact every

suffering that we undergo is the punishment given by the Lord for the violation of one law or the other. Just as the moment you violate the health law what is the consequence? Sickness is the punishment for the violation of the health law. Similarly भगवान्'s punishment for the violation of universal laws known as धर्म is our sorrows in life. Every mental pain is the hammering. Not because भगवान् likes to hammer but because we have violated the universal laws. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 2-3-01 & 02 Continuing;

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुत्यते ।
तस्मैल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्हौ तत् ॥ १ ॥
यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।
महद्वयं वत्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

In this final section of **कठोपनिषत् यमधर्मराज** briefly talks about **ब्रह्मविद्या**. He talks about the preparatory disciplines for gaining this knowledge and also he deals with the benefits, **ब्रह्मविद्या फलम्**, **ब्रह्मविद्या**, **ब्रह्मविद्या साधनानि**, **ब्रह्मविद्या फलम्**. These are the three main topics of this section. In the first two verses **यमधर्मराज** talks about the nature of **ब्रह्मन्** as **आभिन्न निमित्त उपादान कारणम्**. **निमित्त कारणम्** means **ब्रह्मन्** is the very creator and maintainer of the universe. And **उपादान कारणम्** means **ब्रह्मन्** is the very material out of which the universe is made. In the first मन्त्र the **उपादान कारणम्** aspect was mentioned and in the second मन्त्र which was introduced in the last class the **निमित्त कारणम्**, as the intelligent creator was mentioned. Not only does **ब्रह्मन्** creates this universe **ब्रह्मन्** alone maintains the law and order of the creation. And in the context of the creation whenever the word **ब्रह्मन्** is used you should understand it as **ईश्वर**. Mere **ब्रह्मन्** does not do anything. **ब्रह्मन्** becomes the creator only assisted by Mrs. **ब्रह्मन्**, remember behind the success of every male there is a female. **ब्रह्मन्**'s success also is because of Mrs. **ब्रह्मन्** otherwise called

माया. And when ब्रह्मन् is seen along with माया it is called ईश्वर. So I am using the word ब्रह्मन् and ईश्वर interchangeably in this context. And this माया साहितम् ब्रह्म or ईश्वर is the creator and maintainer. How do we know that ब्रह्मन् is there as the law maintainer? The उपनिषत् says ब्रह्मन् you have to accept as the law maintainer because otherwise every law would have been violated. Once you introduce a law, along with the law you require a law enforcement agency. Because no law will maintain by itself it being inert in nature. No law itself maintaining you require a law enforcement intelligent principle and that principle is ईश्वर. And the उपनिषत् gives an example. वज्रम् उद्यातम् इव – the Lord is behind everyone with an uplifted वज्रायुधम्. Because people want fear to follow discipline. Very rarely people follow discipline by themselves. Self-discipline practically doesn't exist because it requires tremendous maturity. And generally people are immature and therefore causing fear is required. That is why whoever follows the law we use the expression he is a God-fearing person. Have you ever heard God-loving person? Often we follow out of fear only. And therefore God is as though terror because of whom the creation functions. And whoever knows this God अभिज्ञ निमित्त उपादान कारणम् ब्रह्म ये विदुः ते अमृताः भवन्ति – they attain liberation. Upto this we saw, Continuing;

मन्त्र 2-3-03

भयादस्यान्निस्तपति भयातपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

In this मन्त्र यमधर्मराजा is explaining the clause महद्वयं वत्रमुद्यतम् of the previous मन्त्र. Why do we say ब्रह्मन् is the source of fear? यमधर्मराज says it is because all the देवताः are functioning perfectly without violating the law. All the देवताः representing the natural forces. So the force which governs or controls the earth is called पृथिवी देवता because of which the earth follows all the laws associated with the earth like going around the Sun, going around its own axis, gravitational force etc. Similarly Sun rises and Sun sets सूर्य देवता. Every natural force is seen as देवता. And all these देवताः are functioning without protests. देवताः or natural forces never strike work because they are frightened. It is like dictate emergency. Though it is a declared emergency, there is a tremendous power behind – ईश्वर. Therefore यमधर्मराज says अस्य भयात् – because of the fear of ईश्वर alone, here अस्य means ब्रह्मणः or परमेश्वरस्य, अग्निः तपति – the fire burns. The fire represents अग्निं देवता who is doing his job of burning, again follows the law which is combustion. भयातपति सूर्यः – the Sun shines, the Sun does his duty again out of fear of this God only. सूर्यः here is सूर्य देवता. And similarly भयादिन्द्रश्च वायुश्च – इन्द्र देवता who represents the rains, and you know what will if इन्द्र देवता does not bless. So we require the seasons to regularly revolve. So this rain principle is इन्द्र देवता. And वायुः, इन्द्र is assisted by वायु देवता who moves the wind to bring rains. These things are not done by the meteorologists. They are trying to understand; neither they create nor they maintain, they are only trying to understand these forces. So our question is who has created and who is maintaining? Can you say all these are accidentally

happening? We can never accept the theory of accident because it is not statistically true. The scientists themselves say that accidentally everything happening perfectly is almost zero. There is no chance at all. Statistics does not allow that. Then who is maintaining? The invisible intelligence. So भयादिन्दश्व वायुश्व. Four देवताS have been enumerated. आङ्गिः, सूर्यः, इन्द्रः and वायुः. Here the verb is not there. आङ्गिः तपति verb is there. सूर्यः तपति verb is there. इन्द्रः वायुः verb is missing. Therefore we have to supply the verb स्वस्वकार्यं करोति – each one does his function, performs his duty. Then above all there is another very important देवता who is called मृत्युः. And who is talking about this? Remember मृत्यु himself is telling. And यमधर्मराज says I am also doing my duty extremely busy; at least those people only walk, I run. मृत्युः धावति पञ्चमः. The fifth देवता. धावति, naturally you know यमधर्मराज is the busiest person, so he runs observing the rule. And if कालदेवता is not functioning you know what will be the situation? So from this it is very clear that everybody is afraid of यम but यम himself is afraid of ईश्वर. Therefore if you want protection from यम, don't search here and there, you will never get immortality by going after this and that, you can escape from यम only by one method and that is through ईश्वर-ऐक्याम्, which is symbolized revealed through मार्कण्डेय उपाख्यानम्.

मृत्युभीतमृकण्डुस्नूकृतस्तवं शिवसन्निधौ यत्र कुत्र च यः
पठेन्न हि तस्य मृत्युभयं भवेत् ।
पूर्णमायुररोगतामखिलार्थसंपदमादरात् चन्द्रशेखर एव तस्य
ददाति मुक्तिमयत्नतः ॥ श्री चन्द्रशेखराष्ट्रकम् १० ॥

मार्कण्डेया saved himself from मरण only by one method. He embraced शिवलिङ्ग which is nothing but जीव-ईश्वर-ऐवयम्. Physical embracing is not the idea. but it is in the form of अहम् ब्रह्म आस्मि.

शिव एव सदा जीवो जीव एव सदा शिवः। वेत्यैवयमनयोर्यस्तु स
आत्मज्ञो न चेतरः॥ अद्वैतानुभूति ४४ ॥

So यम is afraid of ईश्वर. And that ईश्वर is जगत् निमित्त कारणम्. Continuing;

मन्त्र 2-3-04

इह चेदशकद्वाद्धुं प्राक्षरीरस्य विस्त्रितः ।
ततः सर्वेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

So ब्रह्मस्वरूपम् has been talked about in the first three मन्त्राः. Hereafter यमधर्मराज is talking about the conditions required for ब्रह्मज्ञानम्, the favorable factors required for ब्रह्मज्ञानम्. What is the first and the foremost favorable factor? I should be a human being.

तुर्लभम् त्रयमेवैतत् देवानुग्रहेतुकम् । मनुष्यत्वम् मुमुक्षुत्वम्
महापुरुषसश्रयः ॥

We always take human birth for granted. According to शास्त्राः eighty four lakhs species of living beings are supposed to be there. So what is the chance of human birth? One in eighty four lakhs. इप्पिऱ्वी तप्पिऩालं एप्पिऱ्वी वा यक्कुमो? ॥ तायुमानवर् ॥ (इप्पिऱ्वि तप्पिऩाल् एप्पिऱ्वि वारककुमो? ॥ तायुमानवर् ॥) I don't know in the next birth what will I be? Therefore the first important thing is understand the importance of human birth and utilize it properly.

महता पुण्यपण्येन क्रीतेयं कायनौस्तव्या । पारं दुःखोदधेर्नन्तुं तर
यावन्न भिद्यते ॥

For crossing the ocean of संसार we require a special boat, and that special boat is the human body and it is a very costly boat and the cost is great पुण्यम्. महता पुण्यपण्येन – by paying lot of पुण्यम् money we have purchased this boat for पारं दुःखोदधेर्नन्तुम् – to cross across the ocean of संसार. This boat cannot permanently remain, anytime this will disappear. And therefore before it is lost better cross. So therefore यमधर्मराज warns. इह चेत् अशक्त गोद्धुम् – a person has to know this truth इह – in this जन्म itself. इह means मनुष्य जन्मानि. When? शरीरस्य विक्रसः प्राक् – before the body is dropped. Even before the body goes, that is while one is alive one has to know this आत्मा. And if a person knows, we have to complete the sentence by adding संसारबन्धनाट्टिमुच्यते. If a person knows in this जन्म itself he is released from संसार. And if a person wastes this मनुष्य जन्म, this we have to supply in the second line, यदि गोद्धुम् न शक्नोति, if one squanders this opportunity

நந்தவனத்தில் ஓர் ஆண்டி - அவன் நாலாறு மாதமாய்க் குயவனை வேண்டி கொண்டு வந்தான் ஒரு தோண்டி - மெத்தக் கூத்தாடிக் கூத்தாடிப் போட்டுடைத்தாண்டி. {நந்தவனத்தில் ஓர் ஆண்டி - அவன் நாலாறு மாதமாகக் குயவனை வேண்டி கொண்டு ஓரு தோண்டி - மெத்தக் கூத்தாடிக் கூத்தாடிப் போட்டுடைத்தாண்டி | In the earth (நந்தவனம்) there is a beggar (ஜீவ) begging the pot maker (இஶ்வர). After ten months (of human gestation) he is gifted a Pot (human body endowed with विवेक). The beggar (जीव) dancing around breaks the Pot (squanders the endowment)}

then what is the lot? **शरीरत्वाय कल्पते** – he will be fit only for another जन्म, for the acquisition of another physical body. यमधर्मराज only says **शरीरत्वाय**, he does not say मनुष्य शरीर, that means it not be मनुष्य शरीर, it can be any शरीरम्. So he will be born in **सर्गेषु लोकेषु** – any one of the fourteen लोकs created by the Lord. सर्ग means created; adjective to लोक. So he can appear anywhere and again another human birth may happen millions of सूचिस even. So out of compassion यमधर्मराज frightens us so that we may recognize the value. Whether we are tired of repeated birth or not यमधर्मराज is tired. Catching the same person again and again has bored him. Therefore he says I am bored. Why can't you get liberated? Continuing;

मन्त्र 2-3-05

यथाऽदर्शे तथाऽन्मनि यथा स्वप्ने तथा पितृलोके ।
यथाऽप्यु परीव ददशे तथा गन्धर्वलोके छायातपयोरित ब्रह्मलोके ॥ ५ ॥

Here यमधर्मराज is discussing whether this knowledge can be acquired in any other लोकs. And he accepts that this knowledge can be acquired in some other लोकs also. And he wants to say even though the knowledge can be acquired in other लोकs or other जन्मs but the best is मनुष्य लोक and मनुष्य जन्म. Thus to talk about the superiority of मनुष्य लोक he compares the other possibilities. So first he talks about मनुष्य लोक. **यथा आदर्शे तथा इह आन्मनि**. Here आन्मा means मनुष्य बुद्धि. One can gain the knowledge in the human intellect and that knowledge will be crystal clear like **आदर्श** – seeing the face in a clear mirror. So just as a person can see the face very

clearly in a clear mirror so clearly one can get knowledge in मनुष्यलोक. This is the first possibility. Then the second is तथा पितृलोक – in पितृलोक also knowledge is possible. But the problem is it will not be that clear. It will be only vague like यथा स्वर्णे – just as in dream things are very fleeting and quickly changing. Dream is based on our thought process which are highly changing and therefore in स्वर्णे everything is अरफूटम् or vague. That is why often we are not able to even remember the dream. Therefore in पितृलोक knowledge is possible but it is vague as in dream. Then there is another लोक where the knowledge is possible. What is that? तथा गन्धर्वलोके – another higher लोक, a world of arts, music, dance, given to December season (Chennai music season). In गन्धर्वलोक it is permanently December season. It is a लोक of enjoyment. In that world also knowledge can be gained but that is also vague like यथा अप्सु इव परिदृशे – he will gain the knowledge exactly like seeing the face in water. If you look at your face in water you can only get outline, it cannot be as clear as in the mirror. If the water is disturbed by the wind, it will be still disturbed. Therefore in गन्धर्वलोक also the knowledge is vague. Then what about ब्रह्मलोक? यमधर्मराज says certainly knowledge is possible in ब्रह्मलोक which we call as क्रममुक्ति which is discussed in the eighth chapter of the भगवद्गीता, and he says in ब्रह्मलोक also knowledge is very clear as in मनुष्यलोक. It is like छायातपयोरित – छाया means darkness or shadow and आतप means light or Sun. Just as darkness and light are very distinct similarly distinctly knowledge can be gained in ब्रह्मलोक. Thus they are four possibilities – मनुष्यलोक,

पितृलोक, गन्धर्वलोक and ब्रह्मलोक. Now we have to find out which one we should choose. Of these four लोकs पितृलोक and गन्धर्वलोक we can rule out because the knowledge is vague. That means we have got only two – मनुष्यलोक and ब्रह्मलोक. We rule out ब्रह्मलोक also because of one problem. Once you go to ब्रह्मलोक you can gain the knowledge very easily but the problem is going to ब्रह्मलोक is very difficult. Once you manage to go you have got best condition – best classroom, best teacher, best teaching etc. But to go there you have to lot of कर्म and उपासन throughout the life, not only that at the time of death also you have to withdraw all the sense organs, withdraw the mind, concentrate the mind, which are very difficult to do now, imagine doing at the time of death. Therefore ब्रह्मलोक also is rules out. Then what about getting मनुष्य जन्म? Is it difficult like ब्रह्मलोक? Simpleton! What is the question of getting मनुष्य जन्म, you are supposed to be a human being right now. Therefore मनुष्य जन्म is very difficult to get but you need not work for that because of some पुण्य we are already born as human beings. Therefore never postpone. Make maximum full use of this available मनुष्य जन्म. This is the significance of this मन्त्र. Whether a person will get knowledge in पितृलोक, गन्धर्वलोक is not the question, मनुष्य जन्म we have to make full use of. Continuing;

मन्त्र 2-3-06

इन्द्रियाणां पृथग्भावमुदयारस्तमयौ च यत् ।
पृथग्नुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

The first साधन highlighted is valuing मनुष्य जन्म and utilizing मनुष्य जन्म appropriately. Now the second value highlighted is one should do the आत्म-अनात्म-विवेक, one should discriminate the individual nature only then अहम् ब्रह्मास्मि will be possible. Because when I use the word अहम् or I, I can refer to any aspect of personality. We have seen that I have got स्थूल शरीरम्-I, physical personality; the सूक्ष्म शरीरम्-I, कारण शरीरम्-I and the most important one चैतन्यम् or Consciousness which is inherent in my body-mind-complex. Thus four factors are there in every individual. And we use the word अहम् referring to any one of them. When I say 'I am very old' I am referring to the physical body. As far as the सूक्ष्म शरीरम् is concerned it is not old or young because it has been existing for years even in the past many जन्मस and it will continue in the future जन्मस also. So the concept of old or young is from the standpoint of the body. Similarly sometimes we use the word अहम् referring to the सूक्ष्म शरीरम् aspect. And when we are listening to वेदान्त and then the teacher says 'तत् त्वम् आसि – you are ब्रह्मान्', the student has to say 'I am ब्रह्मान्'. He should convert the second person to the first person. And when he receives this wisdom and puts in his mind अहम् ब्रह्मास्मि if there is no jerk in the mind, no hesitation in the mind it is possible only under one condition, when he uses the word 'I am ब्रह्मान्' the 'I' should immediately refer to the चैतन्यम् aspect. If he is remaining at the physical or emotional level full of worries, if he is going to be an emotional personality listening to वेदान्त the teacher says you are आनन्द रूपः and the student wonders poor teacher doesn't know our family

stories. He is talking from his standpoint. So if I should own up I am आनन्द स्वरूपः I have to withdraw myself from the physical, the emotional, the sensory, the intellectual, all these personalities I should set aside. This is called त्वम् पद शोधनम् i.e., withdrawing from अनात्मा and identifying with आत्मा. And from आत्मा standpoint I can comfortably say अहम् ब्रह्मास्मि. And therefore the important साधन is disidentifying from all the instruments of interactions. Disidentifying or disowning all the instruments of interactions. How do you do that? यमधर्मराज says इन्द्रियाणाम् उदय-अस्तमयौ मत्वा – by studying the अवस्थात्रयम्, the three states of experience he can easily conclude that the sense organs are not my nature, but they are temporary instruments which I use for transactions. It is like the glasses or spectacles. I use them and I am able to see you. And if I remove them I am not able to see you. But even when I don't see you I continue to exist. So the transactions can end, but the transactor does not end. Transactions are incidental but the transactor is not incidental. But the problem is as I have often told when the spectacles are worn so closely they are taken as the very subject itself. I forget that the spectacles are the objects outside me. That is why when asked what all things are in front of you, except the spectacles you will enumerate all other things. Because the principle is an intimate object appears as the subject. And every instrument is an intimate object. Therefore it appears as the subject. How do you they are different? In जाग्रत् अवस्था I use them, and in सुषुप्ति अवस्था I disown them. Therefore उदय-अस्तमयौ. उदय means arise, the organs including the mind arise in जाग्रत् अवस्था and अस्तमय

means during सुषुप्ति all the sense organs are resolved and even the mind is resolved.

चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च ग्राणं च ग्रातव्यं च रसश्च
रसयितव्यं च त्वक्च र्पर्शयितव्यं च वाक्च वक्तव्यं च हृस्तौ
चादातव्यं चोपरथश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च यादौ
च गन्तव्यं च मनश्च मनतव्यं च बुद्धिश्च बोद्धिव्यं
चाहडकारश्चाहडकर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च
विद्योतयितव्यं च प्राणश्च विद्यारयितव्यं च ॥ प्रञ्जोपनिषत् ४-८ ॥

All these organs arise and resolve. But what about me? I continue as the witness. So उदय-अस्तमयौ इन्द्रियाणाम् we have to know. Then the next step of learning is whatever is incidental is not intrinsic to me. Therefore I am different from them. Therefore he says इन्द्रियाणां पृथग्भावम्. So first lesson is I understand them to be incidental subject to arrival and departure and the second lesson is whatever is incidental is not my intrinsic nature. This is called पृथग्भावम् – their distinction, their separateness from me. And why are they separate from me? पृथग्नुपव्यग्नानानाम् – because they are separately born and gone. That is why even when a person becomes blind the sense organ is but that person is there. That means perception is only an incidental nature because of the eye, when the eyes are gone I continue to exist without perception but I exist as awareness, Consciousness. मत्वा – ज्ञात्वा, having understood this fact that I am different from all the organs of interaction which we saw in तत्त्वबोधः as स्थूल सूक्ष्म कारण शरीरात् व्यतिरिक्तः. And once this is understood the next step is very easy – अहम् ब्रह्मास्मि. ब्रह्म means limitless I am. Initially there is resistance when I

look at myself as body I can never say I am limitless because I know I am of certain dimension. Therefore from body angle I can never say I am limitless, from mind angle I can never say I am limitless I can comfortably say I am limitless I should abide in the Consciousness. Ok, what is the benefit I will get? धीरः न शोचति – such a discriminative person of sharp, fine intellect never grieves in life. Because separating Consciousness and mind is very difficult. Separating Consciousness and body is very difficult. And therefore he is called धीरः. धीरः means धीमान्, विवेकिः, discriminative person. Such a ज्ञानि न शोचति – thereafter he never grieve in life. Grief is because I identify with my body. The moment I identify with my body body's mortality becomes my mortality. So I will always conclude I am mortal. The thought that I am mortal will never be comfortable for me. I can never accept the idea I am mortal because my nature is immortality. Anything against my nature I cannot accept. There is a natural rejection. Like the moment a dust particle enters my eyes, it is unnatural, tears are coming. Something external enters my nose I sneeze. It has to be removed. Something unnatural enters my stomach either I vomit or purge. It has to come out because whatever is unnatural is naturally rejected. The thought that I am mortal I can never accept because it is unnatural. Therefore what is my nature? I am अमृतः. Therefore the struggle will continue. The struggle will go away only when that thought is removed and that thought can be removed only by one method – I have to drop identifying with the mortal body. As long as I identifying with the mortal body the thought that I am mortal will continue.

The moment I disidentifying from the body I will say body is mortal but I am immortal. And mortality of the body will create no problem for me because that is the nature of the body. So the problem is not with the mortality of the body, the problem is the thought that I am mortal. Therefore the greatest advantage of this wisdom is I am objective with regard to my body, my family members body, that means I am not going to reject the fact that the body is mortal, therefore old age is accepted, separations are accepted, death is also accepted.

जातस्य हि ध्रुवो मृत्युर्धूवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ गीता २-२७ ॥

How can you complain that these people are dying? You should complain if they are not dying. This is the प्रयोजनम् of this wisdom. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 2-3-06 Continuing;

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

In the first three मन्त्रs of this section यमधर्मराज summarized the ब्रह्मविद्या, the teaching which he had given in the previous section in which he presented ब्रह्मन् as जगत् निमित्त उपादान कारणम् and knowing that ब्रह्मन् is called ब्रह्मविद्या. And of course that ब्रह्मन् has to be known as तत् ब्रह्म अहम् अस्मि. Having summarized in these three मन्त्रs from the fourth मन्त्र onwards यमधर्मराज is talking about the ideal condition in which ब्रह्मज्ञानम् can be comprehended totally. The first condition he mentioned is the very human life itself. Only if we are human beings there is a possibility of पुरुषार्थ. The animals have got only भोगशरीरम्, they cannot acquire ज्ञानम् also. Animals have got only आर्थ and काम which are also pursued instinctively and not deliberately. Human beings alone have the पुरुषार्थ possibility. And then यमधर्मराज pointed out even though this knowledge can be gained in other लोकs also, the knowledge will be only vague in पितृलोक, vague in गन्धर्वलोक, clear in ब्रह्मलोक but visa for ब्रह्मलोक is not that easy. So all the other लोकs are ruled out, मनुष्यलोक alone is the best and fortunately we already have this मनुष्य जन्म, therefore make best use of it. Having glorified मनुष्य जन्म as an ideal condition यमधर्मराज is now talking about the importance of आत्म-अनात्म-विवेक, शरीर-शरीरि-विवेक which

is the prerequisite for अहम् ब्रह्मास्मि इति ज्ञानम्. Because when I use the word अहम्, I, it can either refer to the body-mind-complex which is called अनात्मा or the word I can refer to the Consciousness, साक्षि the आत्मा. When वेदान्त is revealing the fact that you are ब्रह्मन्, the student has to say that I am ब्रह्मन्. That is possible only when the word I is used in the meaning of साक्षि चैतन्यम्. If I own up myself as the साक्षि चैतन्यम् I can very comfortably say I am the all-pervading one, the moment I am hearing वेदान्त from the body-mind-complex standpoint I can never claim I am all-pervading, I am not even hall-pervading. Because from the body's standpoint I am finite, from the mind's standpoint I am finite, only as the Consciousness I am all-pervading. Therefore तत् त्वम् आसि will work only for that person who has identified with चैतन्यम् at the time of listening. And therefore disidentifying from the body-mind-complex is a prerequisite for अहम् ब्रह्मास्मि function. And therefore in these three मन्त्राः – six, seven and eight यमधर्मराज is emphasizing त्वम् पद विवेक, आत्म-अनात्म-विवेक. Only if त्वम् पद विवेक is done तत् पद ऐक्यम् is possible. So in the sixth मन्त्र we saw the इन्द्रियाः are differentiated from the चैतन्यम् similarly the body is differentiated, mind is differentiated, I am none of them but I am the Consciousness illumining them. I use them in जाग्रत् स्वप्न अवस्था and I drop them in सुषुप्ति अवस्था, they are subject to arrival and departure but I am the constant Consciousness. Upto this we saw in the last class. The same idea is repeated in another manner in the next two मन्त्राः, we will read.

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

So another method of आत्म-अनात्म-विवेक is presented here. Because disidentification with अनात्मा is a criterion, is a necessity for वेदान्त श्रवणम्. And the अनात्मा or the matter vesture is divided into five layers known as पञ्चकोशाः. And I have to gradually withdraw from each अनात्मा. First I withdraw from अन्नमय and identify with प्राणमय, then come to मनोमय, then to विज्ञानमय, this gradual disidentification process is called पञ्चकोश विवेक. This पञ्चकोश विवेक has been already talked about before in this कठोपनिषत् itself in मन्त्रas 1-3-10 and 1-3-11. Almost those two मन्त्रas are repeated in 2-3-7 and 2-3-8. And the steps are given here. **इन्द्रियेभ्यः परं मनः** – first we have to our mind from the external world. And come to the physical body level. And then from the body we withdraw and identify with our sense organs. And each one is subtler than the previous one. अन्नमय is the grossest one, प्राणमय is subtler, मनोमय is still subtler. This gradually method is used so that the mind gets sensitized. Acclimatization process. When the mountaineers have to climb the mountain suddenly they cannot go to the twenty-nine thousand feet height Everest then the lungs will explode, they have to go to the first camp, stay there, go to the second camp, gradually your system has to get used to the rarified atmosphere. Exactly in the same way from the grossest field the mind cannot suddenly comprehend the subtlest आत्मा. Therefore अरुण्धति दर्शन

ज्यायेन we have to gradually sensitize. Therefore from the sense organs one has to come to the mind which is subtler than the sense organ. How do you know the mind is subtler? The law is the controller is subtler than the controlled. The sense organ are controlled by the mind therefore mind is subtler and stronger and powerful. Then **मनसः सत्त्वमुत्तमम्** – superior than the mind, subtler than the mind is intellect, the rational faculty. The mind represents सङ्कर्त्पविकल्पात्मकम्, it represents the doubting faculty and बुद्धिः represents निश्चयात्मकम्, the capacity to rationally analyze and remove the doubts. So since the doubts are removed by the intellect, by the rational faculty it is stronger than the mind which is given to emotions and doubts. And therefore विज्ञानमयकोश, the intellect is subtler than मनोमयकोश. Therefore withdraw from मनोमय to विज्ञानमय. Of course the मन्त्र does not say we have to withdraw, from the context we have to supply. विज्ञानमय is subtler, therefore gradually come to the subtler विज्ञानमय. Then what is the next step? **सत्त्वात् आधि महान् आत्मा** – from the individual intellect, **सत्त्वात्** may you learn to identify with the total intellect, **महान् आत्मा**. Here we have to carefully note the word **सत्त्वम्** means intellect and not **सत्त्व गुण**. **सत्त्वम्** is equal to बुद्धिः is equal to विज्ञानमय. So shift your attention from the individual intellect to the total intellect. This process is also important because to gain अहम् ब्रह्मास्मि ज्ञानम् not only should the mind be subtle the mind should be expanded mind also. Because ब्रह्मान् is both subtle and all-pervading. And therefore the mind has to be intensive and extensive. It should be subtle and it also should be expanded. It is like saying I am

a Tamilian. It is identifying with a limited personality. How do you expand your mind? Don't say I am Tamilian, say I am Indian. You have expanded. Why because the I includes the Indianness pervades more number of people. Then I say don't say I am an Indian, say I am an Asian. Then again you expand further by saying I am a human being. So that humanness expands to encompass the entire humanity. Then don't stop with that say I am a living being. It includes not only human beings but also animals, plants etc. Then don't stop with that say I am a being. It includes not only living ones but all.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ छान्दोब्योपनिषत् ६-२-१ ॥

Shift your identification to the very pure Existence. All the adjectives belong to अनात्मा, adjectives belong to नामरूप. Never identify with an adjective. Identify with the noun, the conscious being which is indicated as I am. This 'I am' alone is common to all. And only when you come to 'I am' it expands to include the whole creation. Therefore as a preparatory exercise यमधर्मराज says learn to identify with the समाप्ति बुद्धि, the हिरण्यगर्भ. How to identify? By understanding that the individual does not exist separate from the total. Micro cannot exist separate from macro. Once you understand that you can say I am the total intellect which is manifesting through the several individual bodies. Therefore सत्त्वादधि महानात्मा – I am हिरण्यगर्भ. Then from there you should go to महतः अव्यक्तम् उत्तमम् – superior to हिरण्यगर्भ, otherwise technically the total सूक्ष्म शरीरम् is अव्यक्तम् – the total कारण शरीरम्,

which is the subtlest in the material field. That is why when we teach तत्त्वबोध most of the people say they do not understand कारण शरीरम्. Because I define कारण शरीरम् as that which is experienced in deep sleep state. And you look into your deep sleep state you conclude there is blankness. And what वेदान्त says is blankness is not the absence of things, what you call blankness is the whole creation in the potential form like the zero. We think zero is not nothingness, it is not nothingness but everything in the potential form. Because from nothingness nothing can come out. From blankness nothing can come out. Therefore कारण अवस्था is zero, zero is blankness, blankness is not nothingness, blankness is everything in undifferentiable form. This the scientists call as singularity which is beyond all comprehension, where informations are not attained. But it is not nothing. And what I experience in my deep sleep state is my world in the potential form. Extend this to the whole creation in the potential form that is called अव्यक्तम्. Learn to identify with that अव्यक्तम्. So अहम् विश्वः – the grossest I, अहम् तैजसः – the subtler I, अहम् प्राज्ञः – still more subtler I, and if I understand प्राज्ञ then अहम् तुरीयः – I can come to the Consciousness. And therefore learn to identify with अव्यक्तम् which is equal to समष्टि कारण शरीरम् which is उत्तमम् – the highest in the relative world, the subtlest in the relative world, the next jump is to the absolute which is given in the next मन्त्र.

मन्त्र 2-3-08

अव्यक्तातु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

The blankness that we experience when we suspend all our operations – the sensory operations, emotional operations and intellectual operations, we experience a blankness, ବୈଟାଙ୍ଗ says the blankness is not nothingness, but is the potentiality of the whole creation. And the whole creation in potential form is the subtlest state of matter called ଅନ୍ୟାନ୍ୟମ୍, ପ୍ରକୃତି, ମାଯା, ଅଧିଦ୍ୱାରା, etc. And then the teacher says subtler than this blankness which is the subtlest form of matter is ଆତମା, the Consciousness. Subtler than the subtlest matter which is nothing but the blankness that we experience when we suspend the mind is the Consciousness. Then the question that we ask is where to find that. You can reach up to blankness and you can objectify blankness, but the ଆତମା which is subtler than the blankness is never objectifiable. Then what is that ଆତମା, subtler than the blankness? He says that which is aware of that blankness, that awareness is subtler than the blankness. You say I am experiencing blankness, I am experiencing nothingness. When you say I am experiencing nothingness, you cannot say it is nothingness because the nothingness is experienced by something. Then how do you call it as nothingness. It is like coming to the hall and saying nobody has come. How can you say nobody has come? You are there to say nobody has come. So somebody has come. Therefore when you say nobody has come it means nobody other than you has come. In the same way when you talk about the blankness it means there is nothing other than myself. And that I who am aware of the blankness whose existence can never be questioned because the very experience of the blankness is possible because of I, the

experiencer. That I, the unobjectifiable I is the real I. And therefore यमधर्मराज says अव्यक्तात् तु परः पुरुषः – superior to or subtler than or interior to this अव्यक्त, the blankness called कारण शरीरम् कारण प्रपञ्च, otherwise called आनन्दमयकोशः. So subtler than this आनन्दमयकोशः is पुरुषः – the real I, the Consciousness principle. Why am I called पुरुषः? We have seen two meanings for the word पुरुषः. I am obtaining, residing in the body, therefore I am called पुरुषः. पुरु means body, शः means indweller. So I am inside the body, therefore I am called पुरुषः. And not only that I am outside the body also, therefore I am called पुरुषः. So when you say I am outside the body the word पुरुषः means पूर्यति सर्वम्. When you say inside the body the word पुरुषः means पुरि शेते. So I am अन्तः बहिः च.

अन्तर् बहिः च तत् सर्वम् व्याप्य नारायणः स्थितः ।

That नारायण चैतन्यम् I am. So I am पुरुषः. And what type of Consciousness is it? व्यापकः – it is all-pervading. अन्नमय is finite, प्राणमय is finite, मनोमय is finite, but once I come to Consciousness I can say I am Consciousness. Just as the wave when it identifies with the superficial form it has to say I am a finite wave. But the wave learns to disidentify from the superficial form and learns to identify with the water, then the very wave can say I am the water who am all-pervading.

न जायते म्रियते वा कदाचित् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः ॥ गीता २-२० ॥

The wave can say I am birthless and deathless. So one wave says I am perishable another wave says I am imperishable. How

this disparity? One wave has identified with its superficial nature another wave has identified with its essential nature. To which you have to identify with is your choice. Identify with the superficial nature you are miserable. Identify with your real nature you get peace. Peace is your choice. **अलिङ्गः एव च**. So here the word **लिङ्गः** means an attribute. So **अलिङ्गः** means attributeless. All the attributes that I talk about belong to the **पञ्चकोशः**s. Any description that you give for yourself is with regard to the **पञ्चकोशः**s. You talk about your date of birth stuck with **अञ्जनमयम्**, if you describe about your hunger, thirst, etc., – **प्राणमयम्**, if you talk about your emotions – **मनोमयम्**, if you talk about your knowledge and confusion – **विज्ञानमयम्**, if you talk about your sleepy condition – **आनन्दमयम्**. So any description that you give really doesn't belong to you. You are mistaking the attributes of the superficial vestures as your attributes. Then what is my attribute? **अलिङ्गः** – I am **निर्जुण वैतन्यम्**.

न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः ॥
निर्वाण षट्कम् ३ ॥

I don't have any of those problems. **यं ज्ञात्वा** – the seeker recognizes this **पुरुषः** alone. **जन्तुः** – यमधर्मराज calls every human being as a **जन्तुः** – the creature. Why he calls as **जन्तुः**? **जन्तु** means subject to mortality. **जायते इति जन्तुः** – the one who is born. As long as I identify with my body, I claim a date of birth for me, I celebrate it every year, I receive cards, give chocolates, all these reveal I am a **जन्तु**. Every time I celebrate my birthday I am declaring I am a **जन्तु** proudly. यमधर्मराज

says if you are जन्तु I will swallow you because wherever जन्म there is मरणम्. Therefore this जन्तुः the one who is mortal now will have to come to know this immortal I. And once I know this immortal I मुच्यते – I am released from the notion of mortality. I am not released from mortality because I was immortal, I am immortal and I ever will be immortal, I never had mortality to get rid off. That I am mortal is a notion that I nourish by falsely identifying with the mortal body. So mortality is not a fact, it is a notion. Therefore I get released from not mortality but the notion that I am mortal. So जन्तुः मुच्यते.

असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा अमृतद्वगमय ॥ बृहदारण्यकोपनिषत् १-३-२८ ॥

And once I am released from mortality I enjoy अमृतत्वं च गच्छति – so when the notion of mortality goes away I can own up my natural immortality. I don't get immortality. If I get immortality it will be lost also. Once the notional mortality is gone I own up my natural immortality. Like when you remove the impurities from the gold it acquires a shine. The shine is not an acquired property, it is natural to gold. The natural shining was obstructed by the impurity. Similarly, my natural immortality is obstructed by the notion of mortality. That is why we say संसार is the problem of a notion, that is why we say it is an intellectual problem. It is not a spiritual problem, because spirit does not have any problem. Spirit is आत्मा. Then why you call it spiritual problem? It is an intellectual problem regarding the spirit, my own higher nature. And an intellectual

problem should be solved intellectually only. That is why insist upon scriptural study because what we require is knowledge which alone removes any false notion. Continuing;

मन्त्र 2-3-09

ज संदेशे तिष्ठति रूपमरय न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाऽभिकलृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ ९ ॥

So the next condition for gaining this knowledge is talked about. So far the conditions we saw are

- 1) Human birth. Fortunately we have got it. Only we have to use it. It is not enough we have brain, it has to be used. So appropriately utilizing the human birth, the **विवेक शक्ति** is the first condition.
- 2) The second condition we saw is that the **आत्म-अनात्म-विवेक** should be done only then **अहं ब्रह्म आस्मि** will appear meaningful. Otherwise the teacher will appear to be talking nonsense or absurdity. Because the student remains in the body and the teacher says you are **ब्रह्मान्**, I am sitting here and the teacher says I am all-pervading. So it appears absolute absurdity, it will be clear only when the student is very clear. When the teacher says you the finger should penetrate through all the five **कोश**s and it should rest in **चैतन्यम्**, then you are all-pervading will fit perfectly. Therefore **त्वम् पठ विवेक** is the second condition for **तत् पठ ऐत्यम्**.

- 3) The next condition said is concentrated listening. So **चित एकाग्रता**, a deep and complete mind should be available for listening to the teaching. Then alone it can be

comprehended. A tremendous listening skill is involved because the teacher is taking the student through a journey अन्नमय to प्राणमय to मनोमय. Suddenly imagine the student stands in मनोमय. The teacher is going forward. Like in village sometimes the vendors – husband and wife – will be carrying the goods on their heads to sell in the market. On the way the wife will be behind and husband will be in the front and he will be talking to her. Suddenly she feels that it is too heavy and therefore she will keep her basket on a road side stone. She quietly keeps there and wait for a few minutes but she forgets to inform her husband. He goes on talking. Listened by whom? No one. Like that sometimes what happens in the class he goes on taking for granted that student has come from अन्नमय to प्राणमय to मनोमय to विज्ञानमय. Imagine one set of students comfortably in अन्नमय, another set in प्राणमय, another set in मनोमय. Poor teacher says तत् त्वम् आसि. It won't work. Therefore the student should very carefully go along with the teacher. When the teacher says तत् त्वम् आसि student should use the word I and the I must refer only to the चैतन्यम् which is inherent in the body. And therefore a special mind is required which is deep and total. Because generally we do not listen totally as we have a dissipated mind – one percent is there somewhere else, another twenty percent somewhere else, and then one fourth of the mind is available for hearing. That is why often things are not registered. Therefore a total and deep mind is required to listen to the teaching. And if this is done श्वण मात्रेण ज्ञानम् सिद्ध्यति. The very महावाक्य श्वणम् is capable of penetrating the mind of the student and the student

registering the teaching. We do have such concentration in important affairs. Some important game is in its last leg or a biopsy report is going to come when a person is listening to that what mind is there, imagine? Because the result is going to determine my life and death. So a person totally and deeply listens to the report. In fact even before the report comes – two or three says – there is only तत्त्विन्द्रियानं तत्कथनम्, that thought only. Imagine the state of mind of such a person. Do we have such a mind when we listen to the तत् त्वम् आसि which comes to a developed teaching. If we can enjoy such a total and deep mind the teacher says the teaching will instantaneously ready. They give the example of परीक्षित् महाराज. He wanted liberation and only seven days are left. It cannot be postponed as it is the question of life and death. How intensely he wanted to gain this knowledge, imagine that state of mind! And यमधर्मराज calls such a mind हृषीकेश मनीष. It is a technical word used which was previously called सूक्ष्म बुद्धि deep and total intellect. Why such an intellect is required? Because the subject matter is the subtlest subject matter. सूक्ष्मतर सूक्ष्मतमम् is the वस्तु here. It is not available for any sensory perception. And therefore in the first two lines यमधर्मराज says ब्रह्मन् is the subtlest thing in the creation, therefore the mind required is also the subtlest mind.

So अस्य रूपम् सन्देशो न तिष्ठति – the nature of ब्रह्मन् does not fall within the range of perception. रूपम् means स्वरूपम्. So from this it is very clear that whatever falls within perception is not ब्रह्मन्. Remember कठोपनिषत्

यत्त्वक्षुषा न पश्यति येन चक्षूषि पश्यति ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ केनोपनिषत् १-७ ॥

So if any devotee claims I have seen, I have heard, I have talked to intimately. They are not talking about absolute ब्रह्मान्, they are talking about सगुण ईश्वर which is not the absolute reality. सगुण ईश्वर is available for दर्शनम्, सगुण ईश्वर is available for स्पर्शनम्, सगुण ईश्वर is available for talking. That is all very good, but what the उपनिषत् says is that is only an intermediary stage. Whatever you see is not the ultimate because it is not available for perception. Therefore कथन एनं चक्षुषा न पश्यति – no seeker can see that ब्रह्मान् through the ordinary eye or extraordinary eye because whatever is seen is अनात्मा, an object. If it is not available for sensory perception, how can it be known? It can be known only through गुरु-शास्त्र-उपदेश. Just as the eyes can be seen, you can see your own eyes only by one method – the mirror. There is no other method of seeing the eyes. You have to use an extraneous thing. And that should help you in seeing. And the extraneous thing also cannot be anything you like. It is a special thing which has to be a mirror which is capable of reflecting. Similarly if I have to know myself no instrument will help me I have to use शास्त्र-दर्पण. The *shastric* teaching alone will help me. So I should have the mirror. Not only should I have a mirror, I should have proper eyes also. So you require a good mirror and also a good pair of eyes. If the eyes are very good and mirror is not there, it is of no use. Mirror is very good and eyes are not there, no use. You require both of them.

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम् । लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥ चाणक्यनीतिः १०-४ ॥

What can a mirror do if the person doesn't have the eyes? Similarly here also *shastric* teaching is the mirror, a qualified eye is the mind. Inner eye. साधन चतुष्टय सम्पन्नः अन्तःकरणम् is required and शास्त्रम् is also required. When these two conjoin ज्ञानम् takes place. Mirror has to join, eye also has to join; in the same way a good intellect should be there and also good teaching. Teaching without बुद्धि is useless, बुद्धि without teaching is useless. And therefore teaching is required and an appropriate बुद्धि is required. What is the nature of बुद्धि? हृदा मनीषा – by a prepared intellect, sensitized intellect, subtle intellect or deep and total intellect a person knows this subtle ब्रह्मन्. मनीट् means बुद्धि, मनीषा is तृतीया विभांगि, with the help of a subtle intellect. And where is that intellect located? हृदा – that intellect is located in the heart. मनसा – with an insight given by the teacher. Here मनः does not mean mind but it means the insight or the cognition or the right understanding. सम्यबदर्शनम् is called मनः here. So with the help of the proper understanding which is gained with the help of a qualified mind ब्रह्मन् is grasped. एतत् ये विदुः. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 2-3-09 Continuing;

ज संहशे तिष्ठति रूपमस्य न चक्षुषा पृथ्यति कश्चनैनम् ।
हृदा मनीषा मनसाऽभिवल्सो य एतद्विदुरमृतास्ते भवन्ति ॥ ४ ॥

यमधर्मराज the teacher is dealing with the preparations necessary for the Self-knowledge to take place in our mind. Firstly he talked about the importance of human birth itself. That is the first preparation required. And fortunately we have already done that preparation. Only thing is to we have to utilize the human birth. Then the second preparation that he talked about is त्वम् पट लक्ष्यार्थ, i.e., the real meaning of the word 'I' as seen by the scriptures must be very clear because ultimately the शास्त्र is going to reveal ब्रह्मन् as You are That. After elaborately discussing the nature of ब्रह्मन् ultimately the शास्त्र is going to point out that ब्रह्मन् you are. When उपनिषत् says You are That, the word You has got a particular meaning. It does not refer to the body part of you, it does not refer to even the mind part of you, but it refers to the formless Consciousness which inhere the inert body-mind. Therefore I or you in the scriptures mean the Consciousness. Therefore while listening to the scriptures the moment the उपनिषत् says you I must have the mental facility to immediately convert the you into I and not only that the word I should remind me not of my body, not of my mind, but I, the Conscious awaring principle. If I am able to remain in that I which is called लक्ष्यार्थ then the statement you are ब्रह्मन् will smoothly enter my mind without any jerk.

like traveling on a road without potholes. Similarly the teacher says तत् त्वम् असि, the student nicely converts and says आहं ब्रह्मार्थम्. So therefore त्वम् पद विचार should have been properly done then alone तत् पद ऐत्यम् will be assimilable. Therefore that was highlighted secondly. Then the third one that is highlighted in this मन्त्र number nine is the importance of an intellect which is subtle, sharp, deep and total. So the student should enjoy a sharp intellect, not a gross one, because ब्रह्मान् happens to be formless. Therefore the intellect must be subtle enough to grasp the formless ब्रह्मान्. Therefore it should be sharp, focused, undistracted intellect and it should be total. So such an intellect is a qualified intellect to receive the teaching. That is being said which was introduced in the last class.

हृदा मनीषा मनसा अभिकल्पः ये एतत् विदुः – ब्रह्मान् has to be known with the help of the intellect alone. So don't try to set aside the intellect. Don't think of transcending the intellect. Intellect is the instrument required for ब्रह्मज्ञानम्. And I have discussed this point before. Elsewhere the उपनिषत् says mind cannot know it and here the उपनिषत् says mind alone has to know. This seeming contradiction has to be resolved. I gave you the resolution of the seeming contradiction. Whenever we say mind cannot know we mean unprepared mind cannot know. We do not say mind is not required or destroyed. There are very big misconceptions like by मनोनाश आत्मा will come out. Therefore you should not destroy the mind, you cannot also. Therefore use your mind, use your intellect which is polished, prepared intellect which is referred here as **हृदा मनीषा**. And शङ्कराचार्य comments upon the word **मनीषा** as

विकल्पवर्जितया ब्रुदृश्या, a mind which is focused, which is deep, which has the listening skill. Mind which has got that absorbed attention span that mind can grasp the teaching at the time of श्रवणम् itself. It should die to the external world and it should be deep and focused for a length of time. That is called हृदा मनीषा. And not only the intellect is enough मनसा अभिवल्मृः – and the ब्रह्मान् which is lighted up by, illumined by proper understanding. सम्यन्दर्शनेन आभिप्रकाशितः. And here सम्यन्दर्शनम् means the torchlight that is shown by the गुरु. गुरु-उपदेश becomes the lighting and the focused mind becomes the observer. Intellect also is required and somebody has to light up also. And the lighting up job is done by गुरु because he has got the torchlight. शिष्य doesn't have the torchlight. So therefore the torchlight is called the methodology of communication. The सम्प्रदाय is called the torch lit by that. So मनसा अभिवल्मृः आभिप्रकाशितः सन् एतत् ये विदुः – the one who knows. In the last class we saw the example of mirror is required to see your own eyes. And if you have to see your own eyes both conditions are important mirror must be there, and mirror alone is not enough you should have a functioning eyes. If the eyes are not functioning mirror is useless and eyes are functioning but mirror is not there, then also useless. Eyes should be there as well as the mirror. Both when conjoined you can see your own eyes. Similarly गुरु-शास्त्र-उपदेश is the mirror, qualified intellect is ज्ञानचक्षुः and when both of them are there एतत् ये विदुः. Then what will I get out of it? ते अमृताः अवन्ति – they *become* immortal. They own the immortality which is their nature. Continuing;

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्व न विवेष्टते तामाहुः परमां गतिम् ॥ १० ॥

In these two मन्त्रs ten and eleven the उपनिषत् is talking about योगाभ्यासः, a mental exercise called meditation or a mental discipline called meditation by which one can develop a deep and total mind and which has got hundred percent attention for a length of time. So a deep and total mind which has got hundred percent attention or focusing capacity without any distraction. To develop such an intellect योगाभ्यासः is talked about in वेद itself. And this *Yogic* discipline alone has been developed into a well-designed system by पतञ्जलि ऋषि in the form of अष्टाङ्ग योगः. And this अष्टाङ्ग योग is accepted in our tradition for the purpose of preparing the mind. And in this अष्टाङ्ग योग they talk about the culmination of the meditation exercise as total absorption in a chosen field or an object. Therefore in अष्टाङ्ग योग the योग is defined as a meditational exercise culminating in समाधि. They call it as निर्विकल्पक समाधि which can be translated as absorption in a chosen field. And this योगाभ्यास is accepted as one of the disciplines to sharpen the intellect. But in the case of अष्टाङ्ग योग the object of meditation is generally in the form of various चक्रs etc., in the body. And generally that part of योग we the *Advaitins* don't follow. Because we are not interested in meditating on various चक्रs. We don't criticize that, we are not dismissing that, we are not against that, we say we don't require that. Then what do we do? We club this योगाभ्यास along with

उपासन. We practice the same meditation but instead of choosing the चक्रs we choose any देवताs as an object of meditation like राम, कृष्ण, देवी, विनायक etc. Thus सगुण ईश्वर ध्यानम् is mixed with the योगाभ्यास to develop the qualification of चित्तसमाधानम्, the focusing faculty of the mind. I don't want to deal with this topic elaborately because we have seen this in the sixth chapter of भगवद्गीता as बहिरङ्ग साधन, अन्तरङ्ग साधन, धारण, ध्यान, समाधि, सविकल्प, निर्विकल्प. Therefore care of sixth chapter for those details. I want to say this much that योगाभ्यास is joined with सगुण ईश्वर ध्यानम् to develop चित्तसमाधानम्. And if you remember तत्त्वबोध चित्तसमाधानम् is one of the qualifications included in साधनचतुष्टयसम्पत्तिः. (1) विवेक, (2) वैराग्यम्, (3) six in शमादि षट्क सम्पत्ति – शम, दम, उपरम, तितिक्षा, श्रद्धा and समाधानम् and (4) मुमुक्षुत्वम्. That समाधानम् focusing capacity which is one of the साधनचतुष्टयसम्पत्तिः that is developed through योगाभ्यासः or called समाधि अभ्यासः. Therefore in वेदान्त समाधि अभ्यास is a practice for gaining साधनचतुष्टयसम्पत्तिः, generally associated with उपासन. So from this we must be very clear that योगाभ्यासः or समाधि अभ्यासः is never prescribed for Self-knowledge. According to us Self-knowledge is only through गुरु-शास्त्र-उपदेश or वेदान्त श्रवणम्. Knowledge never comes through or समाधि अभ्यास or अष्टाङ्ग योग or उपासन. Then what is the purpose? It is for साधनचतुष्टयसम्पत्तिः. Similarly we don't accept समाधि अभ्यास even for मोक्ष. मोक्ष can be gained only through ज्ञानम् and ज्ञानम् can be gained only through वेदान्त श्रवणम्. So समाधि अभ्यास is neither for ज्ञानम् nor for मोक्ष but to polish the instrument. Similarly

समाधि अभ्यास we do not prescribe even for mystic experiences because according to us mystic experiences have nothing to do with spiritual knowledge or liberation. We should be very careful and clear about these things. We don't dismiss mystic experiences, we accept the possibilities of all forms of mystic experiences but we say it has nothing to do with either spiritual knowledge or liberation. A person can be happily liberated without going through any of the mystic experiences. He requires purity, he requires focusing capacity, he should be able to follow the *Shastric* teaching and gain the wisdom. That wisdom is more than enough for happily being liberated. And if a person has gone through the mystic experiences we are not against also, just like if some of you can sing very well, I am not going to say you should have singing as the qualification and I don't also say singing is a disqualification also. It has no connection to understanding वेदान्त and liberation. Similarly mystic experiences have nothing to do with either knowledge or liberation. Therefore समाधि अभ्यास is not for ज्ञानम्, समाधि अभ्यास is not for मोक्षा, समाधि अभ्यास is not even for mystic experiences, समाधि अभ्यास or उपासन fixed with योग is meant for preparing the mind for developing listening skills so that I can listen with a deep, total, undistracted mind. And therefore यमधर्मराज talks about योग in these two मन्त्रas. So he talks about the culmination of योगाभ्यासः or उपासन. The culmination is absorption in the object of meditation. If you are visualizing राम or खण्डा, you can gradually get absorbed and you can get absorbed to such an extent that you are dead to the surroundings. In fact you can

have this in any field need not be राम or कृष्ण, you watch the chess players it seems the person who won, cramming, because of the sixteen games tremendous concentration and strain he has lost a few kilograms of weight. Without doing any physical exertion if he is loosing five to six kilos of weight by sheer focusing, therefore focusing is a capacity we have and we can develop but instead of using a material context we want to use God as object of focusing so that we get two-fold benefit – दृष्टि फलम् and अदृष्टि फलम्. By playing Chess we will not get अदृष्टि फलम्. You get only the visible result. In this you get पुण्यम् also and focusing faculty. This absorption is called समाधि and that समाधि is described in this मन्त्र. In fact we can say these two मन्त्रs are again the background मन्त्रs for कृष्ण to teach the sixth chapter. Do you remember what is the example given by कृष्ण for absorption?

यथा दीपो निवातस्थो नेड्गते सोपमा स्मृता ।
योगिनो यतचितस्य युज्जतो योगमात्मनः ॥ गीता ६-१४ ॥

Like a flame which is kept in a windless place remains without flickering similarly the mind of the meditator remains in the object without flickering into the other external fields. That समाधि is described here. पञ्चज्ञानानि अवतिष्ठन्ते – as the culmination of this meditation otherwise called उपासन, ज्ञानानि – इन्द्रियाणि, the five sense organs. So here ज्ञानम् does not mean knowledge but ज्ञानेन्द्रियाणि. करणं व्युत्पत्ति. ज्ञायते अनेन इति ज्ञानम्. मनसा सह – along with the mind, अवतिष्ठन्ते – remain without distraction, without fluttering without restlessness. So both the mind and sense organs remain,

अवतिष्ठन्ते. And not only the mind and sense organs are absorbed बुद्धिश्व न विचेष्टते – the intellect also does not think of anything other than the object of meditation. It remains focused, converge, absorbed, still, not thoughtless, it has got only one thought which is called सजातीय प्रत्यय प्रवाहः, the same thought is repeated. This state of absorption is also divided into two – सविकल्प and निर्विकल्प. A deliberate absorption is called सविकल्प समाधि and as result of deliberate absorption when it becomes natural and spontaneous absorption where you don't require the will, so the will has receded because the mind is naturally in that. That state is called निर्विकल्पक समाधि. And this निर्विकल्पक समाधि is परमां गतिम् – the highest goal of योगाभ्यासः. Very careful, not the highest goal of life. And once you have this faculty the function of योगाभ्यासः is over. Then what you have to do? With such a well-equipped mind वेदान्त श्रवण-मनन-निदिद्यासनम् begins. At the end of योगाभ्यास वेदान्त begins because योगाभ्यास can only chasten the equipment it is not equal to either ज्ञानम् or मोक्षा. The same idea is repeated.

मन्त्र 2-3-11

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

So तां योगमिति मन्यन्ते – the state of absorption mentioned in the previous मन्त्र is also called योगः. So the practice is also called योगः, the destination is also called योगः. The means is also called योगः, the end is also called योगः. Here the word refers to the end, which is the absorption of the mind,

समाधि. So योगमिति मन्यन्ते is equal to निर्विकल्पक समाधिम् मन्यन्ते, it is the state of absorption. Absorption of what? श्वरामिन्द्रियधारणाम् – all the sense organs are श्वरा means unwavering, unflickering, undistracted, restful. इन्द्रिय धारणा – so all the sense organs are kept silent. It is not enough that you quieten but they should remain quiet for a length of time. Therefore श्वरामिन्द्रियधारणाम् is called समाधि. And when a person is trying to focus the mind, initially he will not be able to focus as it a difficult task, and for many people focusing takes place but there are not able to retain. Any sound or anything happens immediately they look. In the class also you can try. Suppose once the class has started whatever happens around you should not get disturbed. Somebody comes late and sits in front of you. All your mind will be on that person and this side class will be going on. In उत्तरकाशि श्वामि चिन्मयानन्द was teaching us and nearby there is a military camp. So some of the army officers also used to come. And one class was going on and those officers came from behind with shoes on, and some of the students turned towards them. Then at once श्वामिजि said stop it. That even if the whole sky comes down once the class has started until पूर्णमटः your mind should not go anywhere. If you can do that you have got a mind which is your instrument. But the problem is that so many distractions come. Even if external ones do not come at least internal ones come. So therefore अप्रमत्तः तदा भवति – not only should I focus but until श्वरणम् is over I should be able to retain the attention span. We all have got the attention span. So since that is initially difficult

अप्रमत्तः भवति – one should be alert to avoid distraction as कृष्ण said in the गीता

यतो यतो निश्चरति मनश्चचलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ गीता ६-२६ ॥

And we all had this faculty as children. When children chase an ant or a cockroach, you try to distract the child it will never respond because it has got that ant or that cockroach. So we all have that absorption in the name of growth and sophistication we have lost that faculty and we are trying to get back that faculty which we enjoyed before. It is only retrieving. So **अप्रमत्तः भवति** – one should be alert at the time of meditation. And why should one be so? Because **योगो हि प्रभव-आप्ययौ** – योगः or meditation is subject to arrival and departure. Concentration is subject to arrival and departure. I have concentration and again it is disturbed and again concentration; this arrival and departure is called **प्रभव-आप्यय**. योगः means this focusing or concentration. And since the mind is subject to flickering one has to train the mind not to flicker. Remember it has nothing to do वेदान्त, it is an aside tutorial college exercise. You practice with राम or कृष्ण or flame or ऊँकार and once you have succeeded in that the mind ready for वेदान्त श्रवणम्. Therefore the **योगाभ्यास** is prescribed as a part of उपासन. And suppose a person has not done this **योगाभ्यास** what will happen? Generally when such a person comes to वेदान्त listening generally doesn't take place or listening is superficial or listening is with lot of breaks in between. So the listening will not be powerful. And when it is such a loose listening then

the knowledge will not have total impact. It will appear as academic and powerless information. If that listening skill is there श्रवण मात्रेण ज्ञानम् गोक्षरस्य भवतः. It is enough. शङ्कराचार्य clearly says श्रवणम् is sufficient. But if I have not developed that focusing capacity through उपासन and योगाभ्यास what I will have to do is after श्रवणम् as a part of निदिध्यासनम् I have to practice this योगाभ्यास. What योगाभ्यास I should have done before that I have to practice later. But when you practice this योगाभ्यास later, there is only a slight difference, instead of focusing on याम or कृष्ण or any चक्रम् you focus is on the very teaching itself. Before वेदान्त श्रवणम् योगाभ्यास involves संगुण ईश्वर focusing but after वेदान्त श्रवणम् the same focusing you practice by reliving the श्रवणम्. Bring back the teaching and take the relevant aspect of the teaching and remain in that aspect for a length of time which is called निदिध्यासनम्. Thus उपासन before or निदिध्यासनम् later योगाभ्यास makes the mind deep and in a deep mind alone teaching can give its fullest impact. And therefore यमधर्मराज says you have to practice this योग. Continuing;

मन्त्र 2-3-12

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अरतीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

Another important preparatory value is highlighted here. In the previous two मन्त्रोः योगाभ्यास as a part of either उपासन or as a part of निदिध्यासनम् was highlighted. Now another important value which is श्रद्धा – faith in the existence of निर्गुणम् ब्रह्म. This is highlighted because the more the

scriptures describe निर्गुणम् ब्रह्म the more we begin to doubt its existence. Because we say it is not seen by the eyes, not heard by the ears, अशब्दम् अस्पर्शम् अरूपम् अरसम् अगान्धम्, not available for any sense organs, not available for any instrument of knowledge like telescope, microscope. At least can I conceive of it? They say it is not conceivable by the mind also, अचिन्त्यम्. Then at least can I prove it logically? They say it is not available for logic also.

नैषा तर्केण मतिरापनेया ॥ कठोपनिषत् १-२-४ ॥

So you cannot think of it, you cannot see, you cannot logically prove. So by listening to all these descriptions what will be our conclusion? That ब्रह्मन् empty, शून्यम्. That alone will be our conclusion. So they give a श्लोक also, शङ्कराचार्य says. Your description of ब्रह्मन् is like the following श्लोक.

मृगतृष्णामभसि स्नातः खपुष्पकृतशेखरः । एष वन्द्यासुतो याति
शशशृङ्गधनुर्धरः ॥

Here is a person going who is a son of a वन्द्या, barren woman. How is he going? मृगतृष्णामभसि स्नातः – after taking a dip in the water of the mirage. And खपुष्पकृतशेखरः – he has bedecked his head with flowers from the sky. He has got a bow also made of a special material शशशृङ्गधनुर्धरः – the rabbit's horn. Such a person is going. I have talked for five minutes. After all these descriptions what idea you will get? They say this is निर्गुणम् ब्रह्म. After studying for fifteen years what idea I get is it should be emptiness. This is a natural conclusion of any thinking intellect and not only that even philosophers have found निर्गुणम् ब्रह्म mind boggling and therefore even they do

not accept. विशिष्टाद्वैतम् do not accept निर्गुणम् ब्रह्म, द्वैतम् do not accept निर्गुणम् ब्रह्म, साहस्र्य योग they all do not accept निर्गुणम् ब्रह्म because when I say it is free from all attributes your conclusion will it is not there. And therefore it you should get निर्गुणम् ब्रह्म ज्ञानम् the first thing required is having faith in the existence of निर्गुणम् ब्रह्म. I am not able to conceive of it. it looks empty, it looks शून्यम् but let me have faith in it until I go through the systematic teaching for a length of time. Then ultimately I will understand I am never able to objectify निर्गुणम् ब्रह्म because it is not that it is not there, but because it happens to be the very subject itself. to know this secret we have to listen for a length of time. And therefore until you grasp this have faith. Therefore he says नैव वाचा न मनसा प्राप्तुं शक्यः – this ब्रह्मान् cannot be grasped by words, i.e., कर्मेन्द्रियIs, न चक्षुषा – that is ज्ञानेन्द्रियIs. Then न मनसा – it cannot be grasped by the mind also. In fact it cannot be grasped by anything because it is never grasped but it is ever the grasper. अस्ति इति ब्रुवतः – this can be understood only by the one who has the faith in that in that निर्गुणम् ब्रह्म until he understands I am that.

श्रद्धावान् लभते ज्ञानम् ॥ गीता ४-३४ ॥

कृष्ण has heavily borrowed from कठोपनिषत्. So अस्ति इति ब्रुवतः एवं प्राप्तुं शक्यः – श्रद्धावान् alone can gain, अन्यत्र – for others, अश्रद्धावान् who is so impatient and therefore he rejects the teaching and the teacher. So therefore an impatient person who doesn't have that open-mindedness, कथं तत् उपलभ्यते – how can he ever own up that ब्रह्मान्. It is not a question, it has

an answer. How can he own up that ब्रह्मन्, he can never own up. Therefore शदा is important.

मन्त्र 2-3-13

अस्तीत्येवोपलब्धव्यस्तत्वभावेन चोभयोः ।

अस्तीत्येवोपलब्धस्य तत्वभावः प्रसीदति ॥ १३ ॥

When a person has faith in the existence of निर्गुणम् ब्रह्म he uses the expression ब्रह्म अस्ति. अस्ति means it is there. And if starts वैदान्त with this faith in a due course of teaching what will happen is ‘ब्रह्मन् is’ will be converted to ‘ब्रह्मन् am’. He begins with an idea that ब्रह्मन् is third person, it is an object elsewhere, but as the teacher unfolds he understands that that ‘ब्रह्मन् I am’. So converting ‘is’ness to ‘am’ness is the journey. And when you say ब्रह्म अस्ति it is called शदा or परोक्षज्ञानम् and when you say ब्रह्म अस्मि it is called अपरोक्षज्ञानम् or यमधर्मराज calls it तत्वभावः – means the real nature of ब्रह्मन्. Being myself is the real nature of ब्रह्मन्. So that तत्वभावः or अपरोक्षज्ञानम् or ऐत्यम् becomes evident. But ब्रह्म अस्मि is not possible directly, you have to start with ब्रह्म अस्ति. So ब्रह्म नास्ति to ब्रह्म अस्मि is not possible. ब्रह्म नास्ति to ब्रह्म अस्ति to ब्रह्म अस्मि. **अस्ति इति एव उपलब्धव्यः** – in the beginning stages ब्रह्मन् has to be grasped as a third person only, even though it is not, you assume as though it is a third person. **इति उपलब्धव्यः**. And thereafter **तत्वभावेन च** – don’t stop with that, later you have to grasp it in its real nature. And what do you mean by **तत्वभावेन**? ब्रह्म अस्मि **इति उपलब्धव्यः**. So **तत्वभावेन** should be translated as ब्रह्म अस्मि **इति उपलब्धव्यः**. So ‘is’ to ‘am’ is the journey. **उभयोः** – between these two methods of

understanding, two ways of grasping ब्रह्मन् which one should be in the beginning? अस्ति इति एव उपलब्धस्य ब्रह्मणः – ब्रह्मन् has to be first grasped as अस्ति, only that ब्रह्मन्, अस्ति ब्रह्मन् alone later becomes तत्त्वभावः प्रसीदति – only with regard to that ब्रह्मन् तत्त्वभावः is possible. तत्त्वभावः means ब्रह्म अस्ति इति ऐक्यम् प्रसीदति. So from परोक्षज्ञानम् to अपरोक्षज्ञानम्, from श्रद्धा to अपरोक्षज्ञानम्, these are the two stages everyone has to go through. Therefore the next preparatory discipline is श्रद्धा. So योगाभ्यास has been talked about, श्रद्धा also has been talked about. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

मन्त्र 2-3-13 Continuing;

अस्तीत्येवोपलब्धव्यस्तत्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्वभावः प्रसीदति ॥ १३ ॥

In this final section यमधर्मराज is presenting three topics.

- 1) Summarization of teaching, ब्रह्मविद्या सङ्क्षेपः
- 2) Enumeration of some important preparatory disciplines or qualifications, ब्रह्मविद्या साधनम् and
- 3) ब्रह्मविद्यापूर्फलम्, the benefit of this knowledge.

Of these three topics we have completed two topics with मन्त्र thirteen. Various qualification were mentioned and in the thirteenth मन्त्र the highlighted qualification is श्रद्धा, faith in the existence of निर्गुणम् ब्रह्म. This faith is required because the very description of ब्रह्मन् will create doubt in the very existence of such a ब्रह्मन्. Because how can you conceive a ब्रह्मन् which is totally propertyless and also which is not available for objectification either sensorily or mentally. So if it is not available for senses, if it is not available for mind and intellect, if it is not available even for words and if it is totally attributeless we will only think such a ब्रह्मन् which is not available for sense should be non-sense. So it is very difficult to conceive as I said even some of the philosophers do not accept निर्गुणम् ब्रह्म. And therefore it requires a very subtle intellect to grasp ब्रह्मन् without grasping. So the teacher teaches without teaching, the student understands without

understanding {(and he gets liberated without getting liberated) this is our addition, it is not there in the original}. So it is a subtle topic, if a person does not understand no wonder. If a person understands

आश्वर्यो वक्ता कुशलोस्य लब्धा ॥ कठोपनिषत् १-२-७ ॥

And therefore श्रद्धा is very important until a person understands. Give the benefit of doubt to the poor teacher and give the benefit of doubt to the scriptures also. This open-mindedness is called श्रद्धा. श्रद्धावान् लभते ज्ञानम्. So with the emphasis on श्रद्धा यमधर्मराज concluded the qualification discussion, now we are entering the final topic of ब्रह्मविद्या फलम्.

मन्त्र 2-3-14

**यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृषि श्रिताः ।
अथ मत्योऽमृतो भवत्यत्र ब्रह्म समर्प्णुते ॥ १४ ॥**

ब्रह्मविद्या फलम् is mentioned in this मन्त्र as well as in the next मन्त्र. ब्रह्मविद्या फलम् is जीवन्मुक्ति, freedom here and now. Now the next question is freedom from what? Certainly we are not referring to physical freedom, because physically we have to depend upon the external world for food, clothing, shelter, etc. So here the freedom that we are talking about is the inner freedom from mental problems of संसार which expresses in the form of fear, insecurity, depression, anger. These are all varieties of symptoms of संसार. And of all the forms of संसार the main one often highlighted in the scriptures is काम. So काम is the first offshoot of संसार. Because of Self-ignorance I take

myself to be the body-mind-complex and as body-mind-complex I am going to be limited all the time. So as अठङ्कार I can never be पूर्ण. As अठङ्कार I will ever be अपूर्ण. So अज्ञान expresses in the form of अपूर्णता, always something lacking in my life, something missing in my life, something wanting. What I want varies, that I want continues. This अपूर्णता expresses in the form of काम; because since I cannot withstand limitation as it is unnatural to me and fullness is my स्वरूपम्, there is always a struggle to remove the limitation. And I don't know what will remove the limitation. Therefore comes the trial and error method of experimentation. Get this, get that, get rid of this, get rid of that. Thus life long struggle to acquire. This struggle to acquire for the sake of पूर्णत्वम् is called काम. And freedom is defined as freedom from the struggle to be complete. I don't want to acquire anything for the sake of completion. I don't do anything for the sake of completion. And if at all I am doing something in my life it is not for the sake of completion but it is out of completion. When I acquire something for the sake of completion it is called a binding desire but when I do things out of completion it is called a non-binding desire. Non-binding desires you can have any number but binding desire is called संसार. And it is this binding desire that goes away and this is called जीवन्मुक्ति. And that is why कृष्ण borrows this in the second chapter

प्रजहाति यदा कामान्सर्वान्पार्थं मनोगतान् ॥ गीता २-५४ ॥

He gives up all binding desires because

आत्मन्येवात्मना तुष्टः ॥ गीता २-५४ ॥

This is द्वृष्टि's addition, it is not given here. I give up not because grapes are savor philosophy, it is not like that, I am full and therefore I don't require anything. That is said here. **यदा हृदि श्रिताः कामाः अस्य सर्वे प्रमुच्यन्ते** – when all the desires located in the mind; here **हृदि** means अन्तःकरणे, मनसि; **सर्वे** means all the desires including the desire for मोक्ष। The last desire is the desire for desirelessness. That is called मोक्ष इच्छा। Desire for मोक्ष is also gone because the ज्ञानि has understood I need not get मोक्ष because fortunately I am नित्य-मुक्त-स्वरूपः। Therefore he doesn't have even मोक्ष इच्छा। And naturally **अथ मर्त्यः अमृतः भवति** – such a person becomes immortal, free from the cycle of mortality. पुनरपि जननम् पुनरपि मरणम् cycle he gets out. What is the logic behind it? We have seen in the eighth chapter of the गीता that the next birth is decided according to the काम the strong desire that a person entertains at the time of death.

यं यं वापि स्मरनभावं त्यजत्यन्ते कलेवरम् ॥ गीता ८-६ ॥

In मुण्डकोपनिषत् also we saw with whatever काम a person died with those कामs he is born. In the case of a ज्ञानि काम अभावात् काम निमित्त पुनर्जन्म अपि नास्ति। And if पुनर्जन्म is not there पुनर्मरणम् is also not there. In short, he is beyond birth-death cycle. And therefore **मर्त्यः अमृतः भवति**. The mortal becomes immortal. Here also we have to note it is not that I the mortal became immortal because finite can never become infinite. So mortal becomes immortal means the one who thought himself to be mortal now knows he is immortal. Therefore travel from mortality to immortality is the travel from

ignorance to knowledge. It is not a physical travel, but it is an intellectual travel *from the notion that I am mortal to the knowledge that I am immortal.* When will he get that immortality? अत्र ब्रह्म समर्ज्नुते – he attains ब्रह्मन् here and now. He *becomes* one with ब्रह्मन् which means he drops the notion that ब्रह्मन् is away from him. This is all about dropping the notion. Becoming immortal means dropping the notion that I am mortal. Becoming one with ब्रह्मन् is dropping the notion that ब्रह्मन् is away from me. And by dropping that notion he becomes one with ब्रह्मन् here and now. And this is very important to be noted because यमधर्मराज says मोक्षा is even while we are alive. So this we always emphasize because in certain other systems of philosophy मोक्षा is not a benefit here, मोक्षा is something to be acquired after death in some लोक or heaven as दयानन्द स्वामीजि says all other religions are tourism promoters. अद्वैत alone says for मोक्षा you need not go anywhere after death, मोक्षा is here and now. This is called जीवन्मुक्ति. That is the benefit of this knowledge. This is ब्रह्मविद्या फलम् one. Then the same फलम् is presented in a different language in the next मन्त्र.

मन्त्र 2-3-15

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मत्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥ १७ ॥

So here ब्रह्मविद्या फलम् is presented in another language. हृदयग्रन्थं नाशः. In the previous मन्त्र it is हृदयकाम नाशः. हृदय means here mind. ग्रन्थं means knot. We have seen this before

भिद्यते हृदयग्रन्थः छिद्यन्ते सर्वसंशयाः क्षीयन्ते चास्य कर्माणि ॥
मुण्डकोपनिषत् २-२-८ ॥

सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ २-१-१० ॥

So ग्रन्थ means knot. What do you mean by knot? शङ्कराचार्य says ignorance is the knot in the heart. So हृदयग्रन्थ means अज्ञानम्, ignorance. And why is it called a knot? शङ्कराचार्य says like a knot it has become very firm which cannot be easily removed. A knot which has been there for very long time we will not be able to remove. It is a naughty knot. And therefore हृदत्वात् ग्रन्थः इति उत्त्यते. ग्रन्थवृद्धबन्धनरूपा अविद्याप्रत्यया इत्यर्थः. This is शङ्कराचार्य's explanation of knot. We can take another meaning also. A knot is that which joins anything together. Either two pieces of rope joined together is knot. Or any two things are tied together and knotted. And symbolically even wedding is the joining of the husband and wife with three knots. In वेदान्त knot is ignorance because of which I, the आत्मा gets associated with the body-mind complex through my आभिमान. Because of ignorance आत्मा and अनात्मा are knotted together, it is called अन्योन्य अध्यासः. Therefore whatever be the attributes of the body I take it as my attributes. I am fat, I am lean, etc. So in short अहङ्कार-ममकार ग्रन्थः एव अविद्या ग्रन्थः इति उत्त्यते. And all those knots of the heart प्रभिद्यन्ते – they are broken for good because देह आभिमान is dropped. So सर्वे ग्रन्थयः हृदयस्य प्रभिद्यन्ते. And as a result of that what happens? अथ मर्त्यः अमृतः भवति – as a result of this destruction of knot, this so called mortal जीव becomes immortal. Again the principle is the same when I am

identified with the body, I claim the mortality of the body as my mortality. Once I as a ज्ञानि disidentify from the body I look upon the mortality of the body as body's mortality. I will not use the word I in the place of the body, I say body is mortal but I am not mortal. Because mortality itself is not संसार, but आभिमान in that mortality alone is संसार. That is why when we read the obituary column in the newspaper what happens to us? We are reading mortality. But it doesn't affect us at all. So it is not the mortality that affects in fact we can talk brilliantly जातस्य हि ध्रुवो मृत्युः ॥ गीता २-२७ ॥ one day we all have to go. So why are we not able to accept the same mortality when it happens close by because there I have got आभिमान. Therefore mortality per se is not the problem. आभिमान in that mortality alone is the problem. ज्ञानि does not have identification with the mortality of anyone including his own body. And therefore अमृतः भवति – he drops the idea that I am mortal. And then यमधर्मराज concludes by saying एतावत् हि अनुशासनम् – that this much alone is my teaching. So you have asked for आत्मविद्या through your third boon, I have very elaborately taught beginning from first chapter second section eighteenth मन्त्र, न जायते ग्रियते वा विपश्चिन्नायं कुतश्चिन्नं बभूत् कश्चित् । And with this मन्त्र I am concluding the teaching. एतावत् – this much alone is अनुशासनम् – my teaching. Now the उपनिषत् is going to be wound up in the following three मन्त्राः.

मन्त्र 2-3-16

शतं चैका च हृदयस्य नाड्यरतासां मूर्धानमभिनिःसृतैका ।
तयोर्धर्वमायन्नमृतत्वमेति विष्वड़ज्या उत्क्रमणे भवन्ति ॥ १६ ॥

In the previous two मन्त्रs यमधर्मराज has presented ब्रह्मविद्या फलम् wherein ब्रह्मविद्या is the teaching through the third boon and now he wants to go back to the second boon. We might have forgotten but यमधर्मराज remembers the second boon. What was the second boon? It is about नाचिकेत ritual which is not just a mere ritual but it is a ritual combined with the meditation, उपासन सहित कर्म or कर्म सहित उपासन or in technical language, it is called कर्म-उपासन समुच्चय. The ritual is called नाचिकेता ritual and the उपासन is called विराट् उपासन, meditation upon the very आग्नि, the fire in which the ritual is done. The second boon appeared in the first chapter first section मन्त्र twelve to nineteen.

तोकादिमन्त्रिनं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ॥
कठोपनिषत् १-१-१४ ॥

तोकादि means विराट्, that विराट् उपासन upon the नाचिकेत आग्नि was prescribed. So यमधर्मराज wants to talk about the फलम् of the कर्म-उपासन-समुच्चयः. So previously ब्रह्मविद्या फलम्, now it is उपासन सहित कर्म फलम् or कर्म सहित उपासन फलम् or कर्म-उपासन-समुच्चयः. Because combination will have a higher result. As I have said before also if you blindly chant विष्णुसहस्रनाम you will get some फलम्. You chant द्यानश्लोकम् also mechanically slurred chanting. You say अथ द्यानम् which means now meditation. So you say now meditation and you just fire off the meditation श्लोकs, of course you will get the फलम्. Suppose instead of chanting those श्लोकs like शिवमानसपूजा mentally you chant and see the meaning of the श्लोक which is the description of the deity. Then

ध्यानम् becomes उपासन, then विष्णुसहस्रनाम पारायणम् will become कर्म-उपासन-समुच्चयः. Otherwise it will become केवल कर्म. केवल कर्म will have the result but it is lower result, and when you combine उपासन higher result. What is the higher result? यमधर्मराज wants to say क्रममुक्ति is the फलम् for कर्म-उपासन-समुच्चयः. The उपासक will not gain knowledge here but he will be an उपासक throughout the life and therefore he will not get जीवन्मुक्ति but at the time of death the सूक्ष्म शरीरम् of the उपासक will out through the सुषुम्ना नाडि. And then he goes through a special route called शुक्ल गतिः and then to ब्रह्मलोक and there he will get the teaching ब्रह्माजि. And there he will get अहम् ब्रह्मार्थम् इति ज्ञानम्, through that knowledge he will get जीवन्मुक्ति in ब्रह्मलोक and विदेहमुक्ति at the end of his life. So उपासक्स will get क्रममुक्ति. And suppose a person does only कर्म without उपासन, then he will not travel through सुषुम्ना नाडि at the time of death, but some other नाडिः. And through the other नाडिः the सूक्ष्म शरीरम् will come out and that कर्मिजिवः will be again born depending upon the type of कर्म. Thus अज्ञानिः are divided into two types – कर्मिअज्ञानिः and उपासक अज्ञानिः. उपासक अज्ञानिः will get क्रममुक्ति, कर्मिअज्ञानिः will get पुनर्जन्म. This is the result. Now look at this मन्त्र. **शतं च एका च हृदयस्य नाडयः** – from the हृदयम्, the heart, one hundred and one नाडिः emerge out spreading all over the body. These are प्रधान नाडिः, there are smaller नाडिः also seventy two they say. **तासां एका** – Of those one hundred and one नाडिः – the very minute passages, one नाडि मूर्धानं अभिनिःसृता – emerges out of the heart goes through the middle of the neck, head and opens on the top of the head. मूर्धा means

crown or the top of the head. **आभिनिःसृता** – it opens up on the top. That opening is called ब्रह्मरञ्जम्. And what happens to this विराट् उपासक, who combines with नाचिकेत ritual? **तया ऊर्ध्वम् आयन्** – that उपासक emerges out at the time of death through that special सुषुम्ना नाडि which comes upto the top of head and beyond that the path is called शुचल गति or देवयानम्. **अमृतत्वम् एति** – the उपासक attains immortality, he attains मोक्ष which is क्रममुक्ति. And if a person doesn't practice उपासन what will happen? **अन्या नाड्यः** – the सूक्ष्म शरीरम् of the non-उपासक will emerge out through other नाडिः, what is the peculiarity of the other नाडिः. This particular नाडि is waiting out like a rocket. But other नाडिः are all turned sideways as it were, they cannot take a person to ब्रह्मलोक. And therefore **विष्वद्** – turned in other direction. It is adjective to नाडिः. So all the other नाडिः which are turned in sideward or other directions, they will lead **उत्क्रमणे भवन्ति** – so they will lead the non-उपासक who is a mere कर्मि to **उत्क्रमणे** – emerging out and going to other लोकः, पुनर्जन्म कारणानि भवन्ति. In this context **उत्क्रमण** refers to पुनर्जन्म. Then again dying and rebirth continues. So ज्ञानि gets जीवन्मुक्ति; उपासक gets क्रममुक्ति; a non-ज्ञानि, non-उपासक will get पुनरपि जननम् पुनरपि मरणम् cycle. So with this the फलम् of the second boon also has been talked about. Continuing;

मन्त्र 2-3-17

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

यमधर्मराज thought of concluding the teaching with the previous मन्त्र in which क्रममुक्ति was pointed out. But यमधर्मराज was worried. Because if he concludes the entire teaching with क्रममुक्ति, generally the students will remember the last point in the teaching. Therefore he doesn't want to conclude with क्रममुक्ति, therefore once again he comes back to ब्रह्मविद्या फलम्, so that the student will remember जीवन्मुक्ति rather than क्रममुक्ति. And therefore once again ब्रह्मविद्या फलम् is reiterated and re-ascertained in this मन्त्र. For that purpose ब्रह्मविद्या is summarized. अङ्गुष्ठमात्रः पुरुषः अन्तरात्मा – there is the अन्तरात्मा – inner self which is अङ्गुष्ठमात्रः – which is as though of the size of the thumb. Why it is called अङ्गुष्ठमात्रः I have explained before.

अङ्गुष्ठमात्रः पुरुषो मद्य आत्मनि तिष्ठति ॥ कठोपनिषत् २-१-१२ ॥

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः तिष्ठति ॥ कठोपनिषत् २-१-१३ ॥

Such an अन्तरात्मा is called पुरुषः. It is called पुरुषः because of two reasons. In-dwells the body, पुरि शेते इति पुरुषः । पुर्यौ शेते इति पुरुषः । and also because it in-dwells every other body also, पूर्यति सर्वम् इति पुरुषः. It goes beyond the body also. And where is that आत्मा present? सदा जनानां हृदये संनिविष्टः – that आत्मा is very much present in the heart or mind of everyone. How is the आत्मा present? As the Consciousness witnessing every thought and witnessing even the absence of thoughts. So in the form of witness Consciousness आत्मा is there mixed with inside the अनात्म शरीरम्. And what is

ब्रह्मविद्या? ब्रह्मविद्या is separating the आत्मा from its container, अनात्मा. One should separate that Consciousness from अनात्मा, the container. So तं स्वात् शरीरात् प्रवृहेत् – so one should separate that Consciousness from the body which is matter. Because they are mixed together, remember the example of light and hand. Similarly Consciousness pervading the body is totally a distinct entity that one has to understand. Therefore प्रवृहेत् – one should segregate, separate, discriminate which is called आत्म-अनात्म-विवेक, शरीर-शरीरि-विवेक, हन्दूय-विवेक. This discrimination cannot be physically done just as the light cannot be scraped off the hand, light and hand are together. Separation is not a physical process, it is an intellectual process one of understanding. You can never physically separate Consciousness and matter, and since it is an intellectual cognitive process it requires a very subtle intellect and therefore it should be done very carefully. Otherwise you will imagine one day you would have pushed aside your body and sit like आत्मा. Body will be lying away, mind will be away, you will imagine that you will go to a state when you will remain as pure Consciousness. Don't imagine any such अवस्था, in any अवस्था Consciousness and matter will be together, even in निर्विकल्पक समाधि your mind is present in a dormant form. So where is physical freedom from matter? Therefore you cannot physically separate, you have to intellectually separate, प्रवृहेत्, धैर्येण – very alertly. Like what? An example is given. मुञ्जात् इषीकाम् इव. मुञ्ज is a type of grass and within that grass there is an inner portion which is called इषीका which is tender. And if you have to separate the inner tender portion from the

मुञ्ज grass you have to do it very carefully because the grass has got a very sharp edge. It can cut your finger, you can even bleed. Therefore like separating the stalk within the मुञ्ज grass one should separate आत्मा from अनात्मा, again not physically but in terms of understanding. Here by the word धैर्येण courage is not meant. Here धैर्येण means अप्रमादेन, विवेकेन, with a very subtle mind. And having separated आत्मा from अनात्मा, which is called त्वम् पद विवेक, then तं शुक्रं अमृतं विद्यात् – one should know that this Consciousness is nothing but ब्रह्मन् described in the उपनिषत्. शुक्रम् – शुद्धम्, अमृतम् – नित्यम्. शुद्धम् नित्यम् ब्रह्म is not sitting somewhere else, I, the witness Consciousness am ब्रह्मन्. This is called तत् पद ऐक्यम् and therefore it is a महावाक्य मन्त्र. So first separate yourself from the body, then identify yourself with ब्रह्मन्. Disidentification from the body and identification with ब्रह्मन् is वेदान्त. That is why the चिन्मुद्र symbol also where the forefinger stand for you is separated from the other three fingers which represent the three bodies and then identification with ब्रह्मन् which is indicated by the अङ्गुष्ठमात्रः पुरुषः. This is the ब्रह्माविद्या which will give जीवन्मुक्ति. And one should work for जीवन्मुक्ति, not vote for क्रममुक्ति. And तं विद्यात् शुक्रं अमृतं – this is repeated again to indicate the conclusion of the यम-नचिकेत-संवादः. Now उपनिषत् comes concludes the कठोपनिषत्.

मन्त्र 2-3-18

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम्।
ब्रह्मपाप्नो विरजोऽभूद्धिमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

So now the उपनिषत् comes back to the stage and is glorifying नचिकेतस् because he was a brilliant student who received this knowledge and got liberated. That is said here, नचिकेतः should be understood as नचिकेताः, एतां मृत्युप्रोक्ताम् विद्यां लब्ध्वा – नचिकेतस् attained this wisdom given out by मृत्युः, यमधर्मराज. Not only did he learn the वेदान्त, योगविधि॑ं च कृत्स्नम् – यमधर्मराज also taught him योगाभ्यासः which is required for the assimilation of the teaching, निटिध्यासनार्थम्. And having acquired the wisdom, ब्रह्मप्राप्तः विरजः विमृत्युः अभूत् – he became one with ब्रह्मान् and therefore only विरजः – विगतरजाः विगतधर्माधर्मः; he became free of all impurities like अविद्या, पुण्यपापम्, सञ्चित, प्रारब्ध, आगामि and विमृत्युः – he became free from mortality also. And then उपनिषत् wants to say that not only did नचिकेतस् got मोक्ष but anybody else who studies कठोपनिषत् they also can get मोक्ष. It is valid now also. अन्योऽपि एवंवित् – whoever receives the same wisdom from the same उपनिषत् in the same manner, अहम् ब्रह्मास्मि इति. So the word एवम् and वित् should be joined together. एवंवित् – whoever knows thus, अध्यात्मम् – आत्मज्ञानम्. So whoever gains the आत्मज्ञानम्, अन्यः, there is no restriction – age is not mentioned, जाति is not mentioned, वर्ण is not mentioned, आश्रम is not mentioned, male or female is not mentioned, is not mentioned. whoever gains this knowledge सोऽपि एवम् यः, the sentence is incomplete, you have to complete it by adding सोऽपि विरजाः सन् ब्रह्म प्राप्य विमृत्युर्भवतीति वाक्यशेषः – he will also attain oneness with ब्रह्मान्, he will also become pure and immortal. And remember from Vedantic angle पापम् as well as पुण्यम् are impurities. Therefore विरजाः means

पुण्यपापाभ्याम् विमुक्तः भवति. And once कर्म is not there, there is no पुनर्जन्म and if जन्म is not there, there is no मृत्यु. Therefore संसारात् विमुक्तः भवति. When? You have to supply अत्र – here and now any student of कठोपनिषत् will attain liberation. So the उपनिषत् concludes with this फलश्रुति, previously it was given by यमधर्मराज. We will chant the शान्तिपाठ once again.

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ १९ ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

The शान्तिपाठ is repeated at the end also for expressing the gratitude to the Lord for our successful completion and also more importantly to pray to the Lord that this knowledge should be assimilated by me and there should be a character transformation in me, a behavioral transformation in me. The knowledge should not be theoretical but it should become part of my life. With this prayer we conclude the उपनिषत्.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

Summary of the second chapter

Today I will give you the summary of the second chapter of कठोपनिषत्. I hope you remember the background of कठोपनिषत्, it is a dialogue between यमधर्मराज who happens to be the गुरु here and नचिकेतस्, a small boy who happens to be a disciple here. And in a particular context यमधर्मराज offers three boons to नचिकेतस्. And नचिकेतस् as a part of the third boon asks for आत्मविद्या. The first two boons he utilizes for other things. And through the third boon he asked for आत्मविद्या which is his personal desire. And यमधर्मराज fulfills the desire of नचिकेतस् expressed through the first two boons and then elaborately gives आत्मविद्या by way of fulfilling नचिकेतस्'s third desire. And in the first chapter itself आत्मविद्या was given in the second as well as the third sections. The first chapter has three sections, in that the second and third sections were utilized for आत्मविद्या. Now the second chapter also deals with the third boon alone. And therefore in the three sections of the second chapter also we find आत्मविद्या given by यमधर्मराज. With this background we will see the essence of all the three sections of the second chapter. First we will take up the first वल्ली of the second अध्याय, द्वितीयाध्याये प्रथमा वल्ली. In this section the first two मन्त्रas deal with an important discipline which is a primary requisite for a student. Several disciplines are mentioned in the शास्त्र but यमधर्मराज highlights a particular discipline in the first two मन्त्रas and that is sensory control

otherwise known as ठमः, otherwise in the योगशास्त्र it is called प्रत्याहारः. So इन्द्रिय निव्रष्टः, otherwise called ठमः, otherwise called प्रत्याहारः is the discipline यमधर्मराज mentioned. And he points out that it is not easy an discipline because the sense organs are naturally turned outward, they are naturally attached to the sense objects.

पराञ्च खानि व्यतृणत् स्वयंभूतस्मात्पराङ् पृथ्यति ॥
कठोपनिषत् २-१-१ ॥

It is not an acquired habit, but it is an instinctive habit. And whatever is instinctive it is extremely difficult to handle. In fact we are fighting against our own nature. And therefore It is going to be an uphill task and therefore it requires a lot of discrimination and will power. And therefore यमधर्मराज says

कश्चिद्गारः प्रत्यगात्मानमेकादावृतचक्षुरमृतत्वमिच्छन् ॥
कठोपनिषत् २-१-१ ॥

Only some rare people master the sense organs. Here we do not mean the suppression of sense organs but mastery born out of understanding. In suppression the controlling factor comes from outside but in mastery the controlling factor comes from my own wisdom. When I say no it is mastery. When the other people impose that it is suppression. And therefore it must be born out of विवेक or discrimination and that discrimination point is given in the second मन्त्र in which यमधर्मराज says if a person doesn't have sensory control what will be the consequences he should know. And what is the consequence? He will be lost in the ephemeral world, in the fleeting world of sense objects.

परावः कामाननुयोनित बालास्ते मृत्योर्योनित विततस्य पाशम् ॥
कठोपनिषत् २-१-२ ॥

So if you get carried away by the sense organs and sense objects you will be lost in the world of mortality and the result is पुनरपि जननम् पुनरपि मरणम् cycle. To put in यमधर्मराज's language, you will be under my grip. Therefore understand and then master your sense organs. Thus दम् is highlighted in the first two मन्त्राः. Then from the third मन्त्रा upto the thirteenth मन्त्रा is the central theme of this section through which यमधर्मराज answers नाचिकेतस्'s question regarding आत्मस्वरूपम्. Therefore मन्त्रा three to thirteen is आत्मस्वरूप वर्णनम्. What is the description of आत्मा? आत्मा is of the nature of चैतन्यम् or Consciousness. What is the nature of Consciousness?

- 1) Consciousness is not a part or property or product of the body,
- 2) It is an independent entity separate from the body, which pervades and enlivens the body,
- 3) It is not limited by the dimensions of the body,
- 4) It continues to survive even after the fall of the body,
- 5) That continuing Consciousness cannot transact not because it is absent but because the transacting medium is not there. Therefore this body only serves as a medium for manifestation of Consciousness.

So the third point is there is no spatial limitation and the fourth point is there is no time-wise limitation. Since there is no space-wise limitation it is all-pervading and since it doesn't have time-

wise limitation it is eternal. So Consciousness is all-pervading and eternal. So this is आत्मस्वरूपम् यमधर्मराज points out. And being Consciousness it is that principle because of which one is conscious of everything.

येन रूपं रसं गन्धं शब्दान्स्पर्शश्च मैथुनान् ।

एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ कठोपनिषत् २-१-३ ॥

It is that principle because of which I am conscious of everything. So चैतन्यस्वरूप आत्मा. Then the next point that यमधर्मराज highlights is very important. Even though Consciousness is all-pervading and one, this Consciousness manifests in the medium of matter in different ways. Why it manifests differently? Not because there is difference in Consciousness but because of the difference in the quality of the medium the manifestations are manifold. Like one electricity manifests in different forms depending upon the medium, in the fan it manifests as the mechanical energy of motion, in the mic it manifests as the magnifying sound, in the bulb it manifests as the light principle. Thus Consciousness is one but its manifestations are many. And these manifestations यमधर्मराज broadly classified into three levels.

1) When the Consciousness is manifest in the समस्ति कारण प्रपञ्च, the total causal universe, i.e., universe in seed form Consciousness is called ईश्वर चैतन्यम् or अन्तर्यामि चैतन्यम्.

2) When the very same Consciousness manifests through समस्ति सूक्ष्म प्रपञ्च, the total subtle universe, which you can

understand as the total mind the very same Consciousness is called हिरण्यगर्भ चैतन्यम्.

3) When the very same Consciousness manifests through समाजित स्थूल प्रपञ्च, the total gross universe the Consciousness is called विराट् चैतन्यम् or वैश्वानर चैतन्यम्.

Therefore one Consciousness itself expresses as ईश्वर हिरण्यगर्भ and विराट्. This is at the macro-level. Like one आग्नि manifests as a huge conflagration and also as a candle light flame, similarly the Consciousness expresses at micro level also as कारण, सूक्ष्म and स्थूल शरीरम्. The same Consciousness expressing through कारण शरीरम् is called प्राज्ञ चैतन्यम्, expressing through सूक्ष्म शरीरम् is called तैजस चैतन्यम्, expressing through स्थूल शरीरम् is called विश्व चैतन्यम्. So how many? ईश्वर चैतन्यम्, हिरण्यगर्भ चैतन्यम्, विराट् चैतन्यम्, प्राज्ञ चैतन्यम्, तैजस चैतन्यम् and विश्व चैतन्यम्. All these six are manifestations of Consciousness in six different matter media. And suppose you remove the matter Consciousness is only one.

यदेवेह तदमुत्र यदमुत्र तदन्विह ॥ कठोपनिषत् २-१-१० ॥

What is at the macro level is at the micro level, what is at the micro level is at the macro level. The differences of micro and macro belong to the matter only but these differences are not there in the Consciousness. So having talked about Consciousness is one then यमधर्मराज gets into various matter media. So the basic question is Consciousness may be one, but there seems to be plurality at the level of matter in the form of स्थूल, सूक्ष्म, कारण शरीरम्, स्थूल, सूक्ष्म, कारण प्रपञ्चs. So

यमधर्मराज says there is no plurality in the form of matter also, in fact there is no matter separate from Consciousness.

मनसैवेदमाप्त्व्यं नेह नानास्ति किञ्चन ।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ कठोपनिषत् २-१-११ ॥

There is no matter medium at all separate from Consciousness. Therefore matter is Consciousness with नाम-रूप. Thus यमधर्मराज establishes अद्वैतम् in the first section.

And then in the last two मञ्त्रAs fourteen and fifteen यमधर्मराज talks about the benefit of this vision. So either you can have अद्वैत दर्शनम् or you can have द्वैत दर्शनम्. Either you can see oneness or you can see plurality यमधर्मराज talks about the consequences of both. He says whoever sees division he will go from mortality to mortality. मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ Whoever sees भेद, द्वैतम्, division he will go from mortality to mortality. Whereas whoever sees अद्वैतम्, अद्वैत दर्शनम् or अभेद दर्शनम् he attains immortality. An example is given of rain water which flows down the slope of a mountain. How the water gets dissipated and it becomes weaker and weaker and ultimately it gets absorbed by the earth and it disappears. So division means disappearance. Whereas when all the waters merge into the ocean then there is eternity, नित्यत्वम्.

यथोदकं शुद्धे शुद्धमासिकं तादगेव भवति । एवं मुनेर्विजानत आत्मा भवति गौतम ॥ कठोपनिषत् २-१-१५ ॥

And the best example you can have is when a wave looks upon itself as a wave it will see itself as mortal. Whereas when a wave learns to look upon itself as water, forgetting the name and form, it understands itself as water, सर्वत्र एक जल दर्शनम् there is no mortality. Therefore the vision is your choice and the benefit depends upon the type of vision you have. So with this फलश्रुति the first वल्ली is over.

The entire second वल्ली happens to be आत्मस्वरूप वर्णनम्. Very important section. The whole section is dedicated to only one topic. आत्मा looked from the individual angle and आत्मा looked from the macro angle. When आत्मा looked from the individual angle it is called जीवात्मा, when looked from total angle the same आत्मा is called परमात्मा. But from its own angle it is neither जीवात्मा nor परमात्मा, it is just आत्मा. It doesn't have an adjective. जीव is micro adjective, परम is macro adjective, आत्मा by itself is neither micro nor macro, it is आत्मा. And here in this section in the first seven मन्त्रोः आत्मा is described from the individual angle. And यमधर्मराज points out that आत्मा alone makes every organ alive by lending reflected Consciousness, चिदाभास, the material स्थूल शरीरम् has become sentient and the material mind is also alive and even पञ्चप्राणIs have become sentient because of आत्मा only. And यमधर्मराज points out आत्मा lends Consciousness to the प्राण. Now the प्राण has become sentient. And then what does प्राण do? Out of the borrowed Consciousness प्राण lends Consciousness to the physical body. Therefore superficially seeing the body seems to borrow life from प्राण, but really speaking the body does not borrow life from प्राण, but the body

borrows life from आत्मा alone through the medium of प्राण. So प्राण is only a broker, borrows from here and hands over. Or a postman. So it appears as though प्राण is enlivening the body, यमधर्मराज says don't give credit to प्राण but give credit to the आत्मा alone.

अस्य विश्वं समानस्य शरीरस्थस्य देहिनः । देहादिमुच्यमानस्य किमत्र परिशिष्यते । एतद्दैतत् ॥ कठोपनिषत् २-२-४ ॥

न प्राणेन नापानेन मत्यो जीवति कश्चन । इतरेण तु जीवन्ति यस्मिन्नेतावपाश्रितौ ॥ कठोपनिषत् २-२-५ ॥

If Consciousness were not there to bless the प्राण and the body they will be dead bodies which will decay and disintegrate. That is why in fifteenth chapter of the गीता कृष्ण beautifully says every activity of every organ reveals the presence of the आत्मा. Therefore when you touch the body and feel the body it is the expression of चैतन्यम्.

उत्क्रामनं स्थितं वापि भुज्ञानं वा गुणान्वितम् ।
विमूढा नानुपृयन्ति पृयन्ति ज्ञानचक्षुषः ॥ गीता १५-१० ॥

Therefore when you are tasting something don't take it for granted the tasting is possible because life is there. The life is an expression of Consciousness, expression of Consciousness is expression of आत्मा. Thus in the first seven मंत्रो आत्मस्वरूपम् from the individual angle was described.

And then from the eighth मंत्र upto the fifteenth मंत्र the very same आत्मा is described from the macro angle. And यमधर्मराज says this आत्मचैतन्यम्, the Consciousness is really speaking not located in the body, on the other hand all the

bodies are located in this Consciousness. Remember the example. First I say space is there within the hall. This is the first stage of knowledge. Then in the second stage: space is there not only within the hall, but it is outside the hall also. Then the third and final stage is: it is not that space is inside or outside the hall, in fact the hall is in one all-pervading space. Similarly यमधर्मराज says Consciousness is not in the body, all the bodies are in Consciousness. In fact, not all the bodies but the entire universe is in Consciousness. Therefore आत्मा सर्व-आधिष्ठान चैतन्यम् अस्ति.

तस्मैल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ॥ कठोपनिषत् २-२-८ ॥

And then यमधर्मराज points out that being सर्व-आधारम् or सर्व-आधिष्ठानम् आत्मा is all-pervading, सर्व-न्यापक चैतन्यम्. So सर्व-आधिष्ठान चैतन्यम् and सर्व-आधिष्ठान चैतन्यम् for which two examples are given.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूत् ॥ कठोपनिषत् २-२-९ ॥

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूत् ॥ कठोपनिषत् २-२-१० ॥

Just as the fire principle pervades the entire earth and just as the air principle pervades the entire earth, similarly आत्मा pervades everything. And through the example यमधर्मराज conveys something important. When the fire pervades a metal, red-hot metal, it seems to have the shape of the metal. The shapeless fire has got a seeming shape when it is in a shaped metal. And

if there are two shaped metals it looks as though fire is in metal one and fire is in metal two and it appears as though there is no fire in between. But the fact is that the fire is in all the metals also, it is in between also. How do you know? Stand close to it you will know. So you will not be able to withstand the heat which indicates the presence of the formless fire principle. Thus the fire is formless, but in various media it seems to have form similarly Consciousness is formless and all-pervading but it seems to be located in individual bodies. Thus सर्व-व्यापक चैतन्यम् आत्मा.

Then the next point that यमधर्मराज highlights is even though Consciousness is all-pervading, it is not affected by anything. It is associated with everything, but not affected by anything. असङ्ग चैतन्यम् आत्मा. Here also a beautiful example is given.

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यतोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥
कठोपनिषत् २-२-११ ॥

Just as the सूर्यप्रकाश, the sunlight pervades every object, but the sunlight is not wet by water, the sunlight is not burnt by fire, the sunlight is not sullied by dust, the sunlight does not become foul smelling because of कूवम् river water association, the sunlight is असङ्गः. Similarly Consciousness is not tainted. This is the next point. Then यमधर्मराज says since the Consciousness is all-pervading it is एकः, अट्टितीयः. You cannot count Consciousness. You can count the bodies but not the आत्मा. So this is very significant from Philosophical angle

because there are other systems of philosophy which claim that आत्मा^s are many. साङ्ख्य philosophy which is very close to अद्वैत philosophy, which has got several features common to अद्वैत that साङ्ख्य philosophy says आत्मा^s are many. For each one आत्मा. So your body has got your आत्मा, my body has got my आत्मा. How many आत्मा^s are there? As many bodies are so many. So now it is very clear in this मन्त्र आत्मा एकः. अनात्मा^s are many but आत्मा एकः. And not only the आत्मा is एकः but this आत्मा alone appears as though many. It has got seeming plurality. It manifests as pluralistic universe. Therefore it is called जगत्-कारणम्. So एकश्च कारणं चैतन्यम्.

एकमेव सदनेककारणं कारणान्तरनिरासकारणम् ।
कार्यकारणविलक्षणं स्वयं ब्रह्म तत्त्वमसि भावयात्मनि ॥
विवेकचूडामणि २६१ ॥

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ॥
कठोपनिषत् २-२-१२ ॥

Then यमधर्मराज points out that this आत्मा is नित्यः, eternal. कारणरूपत्वात् नित्यः, everything else being कार्यम् they are अनित्यम्. Any product is अनित्यम् but the cause is नित्यम्. Clay was there before the creation of the pot, clay exists after the creation of the pot and clay continues even after the destruction of the pot. Therefore clay exists in all the three periods of time, whereas the pot is subject to birth and death. Therefore always कार्यम् is अनित्यम् कारणम् is नित्यम् आत्मा being the जगत्-कारणम् it is नित्यः.

नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहुनां यो विदधाति
कामान् ॥ कठोपनिषत् २-२-१३ ॥

So it is one cause among all the perishable effects. Thus he gives a brilliant description of आत्मा from various angles. All these are from macro level. So with this the second वल्ली is over.

And then comes the third वल्ली. In this the first four मन्त्रs यमधर्मराज summarises the आत्मस्वरूपम् which he had revealed in the previous section. उपसंहार भागः. In these four मन्त्रs यमधर्मराज highlights one feature and that is आत्मा alone is both the intelligent and material cause of the universe. It is निमित्त-उपादान कारणम्. That is आत्मा is the maker of the universe and आत्मा is the very material out of which the universe manifests. For which we had an example before in मुण्डकोपनिषत्

यथोर्णनाभिः सृजते गृह्णते च ॥ मुण्डकोपनिषत् १-१-७ ॥

Just as a spider is the intelligent cause of the web and spider itself is the material cause also of the web. Similarly आत्मा is both the intelligent and the material cause of this universe. Then from the fifth मन्त्र upto the thirteenth मन्त्र यमधर्मराज gives various साधनs, preparatory disciplines. It is very important because आत्मा is extremely subtle subject, therefore grasping the teaching requires lot of preparation. Four साधनs are highlighted here.

- 1) Remembering the greatness of the human birth because in this birth alone knowledge is possible. Therefore never take the human birth for granted and postpone it. In human जन्म alone knowledge can be attained, and if you remember in other जन्मs knowledge is not possible. Even if it is possible it will be

vague. Only the other place where knowledge is possible is ब्रह्मलोक. But for ब्रह्मलोक visa you cannot get that easily. And therefore make use of human जन्म. Remember the value of human जन्म so that we will prioritize properly.

2) Then the second value highlighted is आत्म-आत्मात्मा-विवेकः. The clear understanding of the meaning of the word ‘I’ as taught by the scriptures. When we are learning the scriptures we should remember the meaning of the word ‘I’ because ‘I’ happens to be a mixture of two things. One is the body-mind-complex and the other is the Consciousness pervading that. Just as there are two principles – hand which you always notice and the other one which you always take for granted is the light pervading the hand. So when I show my finger either I can refer to the hand or I can refer to the light. So if communication must be clear you should know what my intention is. similarly when I say you are all-pervading my finger is referring to the mixture of you – the body part of you and the Consciousness part. And when I am showing the finger what is in my mind? Which part? The body part or Consciousness part? Consciousness part. And I say you are all-pervading, and if understand ‘I’ as Consciousness without batting the eyelid you can nod your head and say yes it is true I am all-pervading. But suppose I say you are all-pervading and you take only the physical body then you wonder what is being taught. This is called communication gap. And therefore to avoid the communication gap we should always know the meaning of the I as Consciousness. This is called त्वम् पद लक्ष्यार्थ must be kept in mind throughout वैदानित शृणुम्. Don’t take the popular meaning of the word ‘I’ but take

the scriptural meaning of the word 'I'. This is called लक्ष्यार्थ ज्ञानम्. This is the second qualification required for listening to वेदान्त. That is ब्रह्म-आत्म-ऐक्य सिद्ध्यर्थम्.

3) Then the third preparation is यमधर्मराज introduces योगाभ्यासः, the practice of meditation for disciplining the mind.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह । बुद्धिश्च न विचेष्टते
तामाहुः परमां गतिम् ॥ कठोपनिषत् २-३-१० ॥

The capacity to withdraw the mind from external object and focus on a particular field and retain there for a length of time. This absorption capacity is called निर्विकल्पक समाधि. And this समाधि अभ्यास यमधर्मराज presents as a discipline of the mind. You can call it as उपासन or meditation.

4) Then the fourth preparatory discipline यमधर्मराज highlights is श्रद्धा, i.e., faith in the words of गुरु and scriptures. Giving the benefit of doubt to the गुरु and शास्त्र. So even though I am not able to conceive of ब्रह्मन् which is formless, colorless, attributeless, which cannot be conceived by sense organs, which cannot be thought of by the mind, the more you hear the description the more you get doubt. Even though you are not able to comprehend accept the existence of ब्रह्मन् ब्रह्म अस्ति इति श्रद्धा. And with this श्रद्धा you persistently listen it will become clearer and clearer in due course.

अस्तीत्येवोपलब्धव्यस्तत्वभावेन चोभयोः ।

अस्तीत्येवोपलब्धस्य तत्वभावः प्रसीदति ॥ कठोपनिषत् २-३-१३
॥

This is called श्रद्धा. श्रद्धावान् लभते ज्ञानम्. गुरु-वेदान्त वाक्येषु विश्वास श्रद्धा. So thus four साधनंs were highlighted in this portion beginning from the fifth upto the thirteen.

Then from the fourteenth मन्त्र upto the eighteenth मन्त्र, i.e., the end ज्ञानफलम्, the benefit of such a knowledge is given. The फलम् is presented in several ways. यमधर्मराज presents in three different forms. First he says सर्वग्रन्थि नाशः; all the knots of ignorance are gone. सर्वग्रन्थि नाशः can be understood as आविद्या अद्यासः नाशः, the destruction of ignorance and consequent misconception. In fact ignorance by itself is not a problem. Because ignorance is bliss. But ignorance leads to varieties of errors and that creates lot of problems. I am the body is one error, I am the mind is one error, I am subject to birth is one error, I am subject to death is another error. Even though ignorance may be one errors are many. And ignorance plus errors is called here ग्रन्थराजः. And all of them are destroyed. This is फलम् number one. Then the second फलम् that यमधर्मराज highlights is सर्वकाम नाशः; destruction of all desires, especially all binding desires. Whenever we say desire in the context of वेदान्त remember binding desires. Non-binding desires you have any amount no problem. Because they are fulfilled ok, not fulfilled equally ok. They are called non-binding desires. Here we are talking about binding desires through which I expect fulfilment in life. And therefore consequent tension, anxiety, fear, stress, disappointment, everything in the form of संसार. All such कामःs are gone. So काम नाशः is the second फलम्. Then the third one, the positive फलम् is ब्रह्मप्राप्तिः, attainment of oneness with ब्रह्मन्.

अत्र ब्रह्म समर्ज्नुते ॥ कठोपनिषत् २-३-१४ ॥

ब्रह्मप्राप्तः विरजः विमृत्युः अभूत् ॥ कठोपनिषत् २-३-१८ ॥

So ब्रह्मप्राप्तिः or ब्रह्म ऐक्यम् is the third फलम्. But here we should be very careful. When I say ब्रह्मप्राप्तिः it is not actually getting united with ब्रह्मन्. There is no union. ब्रह्मप्राप्तिः means dropping the notion of division between ब्रह्मन् and me. So that divisive notion is dropped, that is called ऐक्यप्राप्तिः.

So these are the three फलम् of ज्ञानम्. And the most important thing is यमधर्मराज promises the result here and now. Therefore available for verification. So you can see the benefit here and now, guaranteed. And incidentally यमधर्मराज gives the फलम् for the नाचिकेता ritual also which was taught through the second boon. So नाचिकेता ritual along with विराट् उपासन, विराट् उपासन सहित नाचिकेता कर्म was taught and he reminds the benefit of that also. It is क्रममुत्ति. And after presenting this ज्ञानफलम् both यमधर्मराज and नाचिकेतस् withdraw to the green room. Then the उपनिषत् comes back and tells us not only नाचिकेतस् got the benefit, whoever gains this knowledge they will all get the same benefit.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्वनम् ।
ब्रह्मप्राप्तो विरजोऽभूद्भूत्युरन्योऽप्येवं यो विद्यात्ममेव ॥
कठोपनिषत् २-३-१८ ॥

So with this the general फलश्रुति from the उपनिषत् the third section is also over. The second chapter of कठोपनिषत् is over and also the entire कठोपनिषत्. So we will repeat the

शान्तिपाठ once again to thank the Lord for the successful completion.

सठ नाववतु । सठ नौ भुनक्तु । सठ वीर्यं करवावहै ।
तेजस्त्रिवनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.